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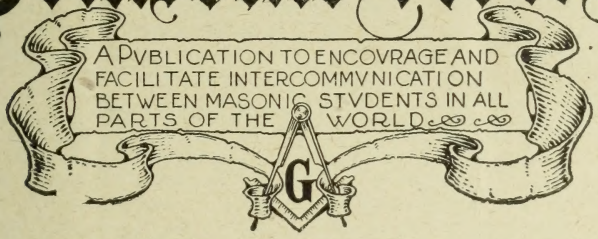
Masonic Notes



VOLUME II

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EDITED BY

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Masonic Notes

VOL. 2. 1919 NO. 1

EDITORIAL.

WITH this number a new volume of MASONIC NOTES starts, and we are relying on former subscribers to introduce the paper to their friends. By increasing the size, and introducing a few illustrations from time to time, we hope to add considerably to its value.

The subscription is five shillings for the nine numbers, payable in advance.

We regret that there has been some delay in the publication of this number, which has occurred owing to the difficulties of transportation between Canada and England.

SOME NOTES ON SCOTTISH MASONRY.

MASONRY in Scotland possesses several features which are not to be found in other countries, so that a few notes on the degrees of the Scottish jurisdictions may be of interest.

In the Craft there are several remarkable points. The Master of a Lodge is styled "Right Worshipful," and he, as a rule, has to assist him in his work a Depute Master and a Substitute Master, in addition to the usual officers found in other countries. These two officials do not receive the degree of installed Master, but are styled "Worshipful," as also are the Wardens. The Jewel of the Depute Master is the Square and Compasses, while that of the Substitute Master is the Square. The Officers of a Lodge are elected in the Third Degree, and previous to his

investiture, each Officer, including the R.W.M., takes an obligation. It is not necessary for the Master of a Lodge to have served previously as Warden.

The Craft Lodges at home are under the authority of Provincial Grand Lodges, which cover small county areas, but abroad there are District Grand Lodges, which are often over territories of vast extent. Many varieties of apron are found under the jurisdiction of the Grand Lodge of Scotland, for each Craft Lodge may choose a colour for its aprons, although, of course, these colours must be approved by the Grand Lodge. Green aprons are worn by Officers of the Grand Lodge, as well as those of the Provincial and District Grand Lodges.

A peculiarity of Scottish Craft Masonry is the Mark Degree. The degree of Mark Master Mason is given as an honorary advancement in a Craft Lodge, and is conferred on Master Masons only, by special arrangement made with the Grand Chapter some 50 years ago. It is also the first degree given under the Grand Chapter of Royal Arch Masons, the ritual being exactly the same under both governing bodies. This ritual is in the possession of the Supreme Grand Chapter in a Manuscript of about 1770.

The next degree given in Royal Arch Chapters is that of Excellent Mason, which is equivalent to the degree of Most Excellent Master given in some other countries, and it constitutes the essential part of the ceremony of Passing the Veils, which is preliminary to the Order of the Holy Royal Arch. The Principals of a Royal Arch Chapter are Z., H. and J., and it is not necessary for an installed Principal to be an installed Master of a Craft Lodge. The degree of R.W. Mark Master is conferred on First Principals only, and these are also eligible for the Order of High Priesthood, which is an independent body, having no connection with the Grand Chapter.

The degrees of Royal Ark Mariner and Knight of the Red Cross follow the Royal Arch, and are conferred in Councils under the Grand Chapter of Royal Arch Masons. The Red Cross is

also known as the Red Cross of Babylon, Knight of the Captivity and the Babylonish Pass, and consists of three points, which are Knight of the Sword, Knight of the East and Knight of the East and West.

Members of these degrees may take the Cryptic degrees of Royal, Select, and Super-Excellent Master, which are under the authority of the Grand Council, either after the Royal Arch or after the Red Cross. The Grand Council is an entirely independent body, but every Grand Officer of the Grand Chapter must have the Cryptic degrees.

The Order of Knights Templar is conferred on Royal Arch Masons, and this is followed by Knight of Malta, with the preliminary degree of the Mediterranean Pass. Preceptories are under the authority of the Great Priory. There is also the Priestly Order of the Temple, which is conferred only on Preceptors, but this is now in abeyance ; it is the equivalent to Knight Templar Priest, and the Holy and Blessed Order of Wisdom, which are given in some countries.

A Supreme Council governs the degrees of the Ancient and Accepted Scottish Rite. The degrees from the 4° to the 17° are not given in full form, and a candidate for the 18° of Prince Rose Croix need have no degree beyond that of Master Mason. The next degree given in full form is the 30° of Knight Kadosh, and Consistories of this degree are chartered by the Supreme Council. Although exceptions are made, candidates are supposed to have had the 18° for at least one year, and be Royal Arch Masons ; in addition to this, the names of all candidates for the 30° must be submitted to the Supreme Council for approval. Above the 30°, the numbers are limited ; there are only 81 members of 31°, 27 members of 32°, and 9 members of 33°, which nine constitute the Supreme Council.

The Grand Imperial Council governs Conclaves of the Red Cross of Rome and Constantine, and the appendant Orders of the Holy Sepulchre and St. John the Evangelist are under the Grand Patriarchal Council.

The Royal Order of Scotland, consisting of the Order of Heredom and Knight of the Rosy Cross, has Provinces all over the world, which are under the Grand Lodge of the Order meeting at Edinburgh.

Formerly a great number of side degrees were given in Scotland, but most of these are now extinct. The four following are given under the authority of the Grand Council of the Allied Degrees : the Order of St. Lawrence, Knight of Constantinople, Secret Monitor and Grand Tyler of King Solomon. There are also the Order of the Insect and the Palm and Shell ; these are side degrees, which have been given in recent years, but which do not have any governing authority. The purely convivial Cork degree and Judge degree may also be mentioned.

Lastly, there are two important Orders, which are not essentially Masonic, but which are only conferred on Master Masons, the Rosicrucian Society, or Societas Rosicruciana in Scotia, and the Corporation of Squaremen. The former is governed by a High Council and contains nine degrees or grades. The latter is a relic of the old Operative Craft and is extremely popular. Candidates for this must have been three years a Mason, and be 30 years of age. Also, they must be in possession of the Mark, and either have the Royal Arch degree or have held office in a Craft Lodge.

ORNAMENTS OF THE LODGE.

THE origin of these three symbols is uncertain, and they have come down to us with many changes of form during the last two hundred years.

The **Mosaic Pavement** is a symbol supposed to nave originated in the Temple of King Solomon, which, Masonic tradition informs us, was paved in that way, notwithstanding the Biblical account (I. Kings, vi., 21), which states that the house was overlaid within with pure gold. The Operative Guilds assert that the mosaic squares or diamonds are a survival which comes to us from our operative forefathers, for they state that the

Tracing Boards of the Masters of a Lodge were formerly ruled in this way to facilitate the laying out of plans and designs.

The **Indented or Tesselated Border** is a symbol which has suffered many changes of nomenclature. In some of the Lodge plans which were published in the middle of the 18th century, there is depicted a cord with two tassels, which is probably a representation of the cable-tow, and has given rise to the symbol under discussion. The word "tassel" became corrupted into "tarsel" and "tessel," and in the earlier catechisms, we find the expressions "tarsel-board" and "trasel-board," which may, however be corruptions of "trestle-board," an expression used by the Fraternity in the United States to-day. From the wavy or indented line joining the tassels, comes the expression "indented tassel," which became corrupted into "indented trasel," "indented tarsel," "denty tarsel," "dainty tarsel," and other variants. These names have been confounded with "dented ashlar," an early form of the "perfect ashlar." "Indented tassel" was mis-translated into French as "*houpe dentelée*" (laced tassel), and a little later this re-appeared in English as "laced tuft," a curious expression which was in use in the last half of the 18th century. The "*houpe dentelée*" is still a symbol in French Lodges. At the end of the 18th century the symbol was generally called "indented tessel," and was depicted by four tassels, one at each corner of the Lodge plan, connected by a wavy cord. This connecting cord between the tassels gave rise to the idea of calling the symbol a "border," and we find "tassellated border" and later "tesselated border," as it is to-day. It has been suggested by A. Mackey that this latter name is due to a confusion at one time between this symbol and that of the Mosaic Pavement, for it is noteworthy that *tessella* is the Latin for a small square stone.

In the Guild of Operative Masons, there is a ceremony in which a blue cord is employed to join the symbolic positions of Mount Moriah, Mount Tabor and Mount Sinai.

Also, it is interesting to consider a tradition mentioned in "By-ways of Freemasonry," by Bro. J. T. Lawrence. According to this tradition, at the building of the Temple, each section

of the pavement, as it was completed, was fenced off with ropes knotted at the four corners, to keep it from defilement by the feet of the profane.

The **Blazing Star** is of the greatest antiquity, and its origin may be looked for in any of the ancient religions. Fellows, in his "Exposition of the Mysteries," identifies it with the Anubis of the Egyptians, while Dr. A. Churchward, in "Signs and Symbols of Primordial Man," states that the Blazing Star refers to Sothos, who guides the departed spirit through Amenta. Other references are to the God of Israel, the Star of Bethlehem, and the Sun.

The first mention of these three symbols in connection witl one another is in the ritual of 1735, in which we find that the "Mosaic Pavement is the Ground Floor of the Lodge; the Blazing Star, the Centre; and the Indented Tassel, the Border round about it."

In the older Lodges, these symbols were among those depicted in chalk or charcoal on the floor, and at a later date, they became incorporated in the Chart or Tracing Board of the First Degree, where they still find a place. On the introduction of Masonic floorcloths, the first two of these ornaments were made use of, although I believe I am correct in saying that the Blazing Star is not usually depicted in this way.

It might now be well to say a few words with regard to that important symbol, the letter G. In speaking of the Blazing Star, Dr. A. Mackey states, "in the centre of the star there was always placed the letter G," and it appears in this position on several of the old plans and Tracing Boards. In modern French Lodges, these two symbols are found together in the East, but in that country the Star has lost its original meaning and is now referred to the five senses. In other countries, the meaning of the two symbols is practically identical, and I have no doubt that formerly they were one symbol, and did not become separated as we have them now, until late in the 18th century. In the rituals of 1735, the letter G is not mentioned, but an explanation of it is given in "Solomon in all his Glory," 1766,

and it appears in other Masonic books of that time. Further evidence is forthcoming in the use of the word "centre" in connection with both of these symbols. In the early Tracing Boards which I have mentioned, the two symbols are shown "in the centre" of the Board, which was a representation of the Lodge. The 1735 rituals, as stated above, mention "the Blazing Star, the Centre," and to-day we have "the Blazing Star, or Glory in the Centre." Also, with regard to the letter G, we are told that it is situated "in the Centre of the Building." I think this is sufficient evidence to show that these two symbols were formerly one. It has been suggested that the letter G originally stood for Geometry, the fundamental science of our art, which meaning is given to it to-day by the rituals used in Lodges in France and the United States, although in the latter country, the primary reference is to God, the Grand Geometrician. It is, however, well to remember that G is the equivalent of the Greek *gamma* and the Hebrew *gimel*, both of which are used to represent the figure 3 (being the third letters of their respective alphabets), which symbolizes the Triad of the Spirit.

THE APRON.

PROBABLY more has been written on the subject of the Apron than on any other Masonic symbol. Here, it is not intended to add to the mass, but to attempt a little in the way of co-ordination.

The Apron is one of the most operative of our legacies, and its origin is undoubtedly to be found in the quarries and stone-yards. It was then a plain white garment, tied around the neck and the waist, and hanging below the knees. In Mother Kilwinning Lodge, the oldest Lodge in Scotland, and No. O on the register of that Grand Lodge, aprons are still worn of such a length that they reach below the knees.

We should, however, bear in mind that Masonry probably has a speculative as well as an operative origin, and can trace

its ancestry from those learned in Hermetic lore. Among the ancient priesthoods, the apron was often worn as a symbol of modesty, and our leather apron may thus be said to have an esoteric as well as an exoteric origin.

With the introduction of Speculative Masonry, the badge became a symbol in the place of a working garment, and its size was at once reduced for the sake of convenience. The reduction to the present size was not, however, made immediately, for there are early pictures in existence showing Masons wearing much larger aprons than we have now. Some of the older aprons, particularly those which hail from France, are rounded at the lower edge, but at the present day, the custom is to have rectangular aprons with straight edges. For these reasons, it is unlikely that there is any real symbolism attached to the size of the apron or the relation between its height and its width.

Many spiritual interpretations have been put forward with regard to the shape and mode of wearing the apron. For instance, it has often been hazarded that the rectangle of the apron represents the Material, while the triangular flap is a symbol of the Spirit (*vide* the address on " The Masonic Relation between Spirit and Matter " in Vol. I., No. 2). Then in the First Degree, we see the material below, the spiritual above, while in the higher degrees, the lower or material forces are being spiritualized, and the ascent of the Body into the Spirit is taking place. This, and similar theories are worthy of our attention. They give us food for meditation, and we can thereby the better appreciate the beauty of one of our most significant symbols. At the same time, however, we ought to remember that the reasoning is probably modern, although it may have been put forward by some of our Hermetic Brethren to whom we undoubtedly owe much of the explanation of our symbolism, for the rite of investiture is one of ancient origin and great significance.

Now, it would not be necessary for a master or overseer to use his apron to assist him in working at the stone, for his office

is one of supervision. He would, therefore, be inclined to tuck one of the lower corners up under his waistband, so that the apron would be less hindrance in walking from one part of the work to another, to superintend the work of the craftsmen. In this way, changes came in the mode of wearing the apron, and these are perpetuated in the United States to-day. An Apprentice in that country still wears his apron with the flap raised, but in the higher degrees, the flap is allowed to fall forward to mark the superiority attained by the Craftsman and Master Mason. Further, in the Second Degree, one of the lower corners is turned up, though the regulations with regard to this, vary, I believe, in different States. In other English-speaking countries, the mode of wearing the apron is, I believe, almost invariable, that is to say, with the flap down and no corner turned up, although there are some Lodges in England where the Entered Apprentice is invested with his badge with the flap turned up.

The material of the apron has been the subject of many discourses and sermons, and much that is beautiful has been written about the lambskin. We can learn much from such writings, but at the same time we should remember that in the early speculative Lodges of both England and Scotland, plain linen aprons were invariably worn, such as are often found to-day in Ireland, Canada and the United States.

Now with regard to the colour of the apron. In operative times it was undoubtedly white, and without adornment. After the revival in 1717, colour was put on to the aprons as a means of denoting rank, although in every case the colour is in the embellishments and trimmings, for the basis of the Apron is pure white lambskin. We find that in England in the eighteenth century, the Brethren wore white aprons with white silk, while the Lodge Officers wore white collars. The Officers of the Grand Lodge wore white aprons with blue silk and gold jewels on blue collars, similar badges being worn by the Provincial Grand Lodge Officers in their own Provinces. The reason for the colour blue being chosen as the distinctive colour for Aprons and for the Craft in general was undoubtedly, that this is the

colour of the vault of heaven, that celestial canopy to which we turn for hope and inspiration. After the Union of the Grand Lodges in England in 1813, blue was adopted as the colour for the trimming of the Aprons of Master Masons. In that country, the Apron of the Entered Apprentice is plain white lambskin, on that of the Fellow Craft there are two blue rosettes, while the Master Mason has three blue rosettes, and his Apron is trimmed and lined with blue. There are also two silver tassels on the Master Mason's Apron, these being a fanciful development, the origin of which is found in the ends of the strings which hung down when the Apron was tied round the waist. On the Apron of the Master or Past Master of a Lodge, the rosettes are replaced by silver Levels. For Officers of Grand, and Provincial and District Grand Lodges, the colour of the trimming is dark blue and the levels are gold instead of silver. The only exceptions with regard to colour are the Aprons of Grand, and Provincial and District Grand Stewards, who wear red Aprons. The designs of Canadian, Australian and New Zealand Aprons are similar to those of England.

In the eighteenth century we find many and fanciful designs for aprons, particularly on the Continent of Europe. As an example of these, many Brethren will be familiar with the apron worn by George Washington, on which most of the ordinary Masonic symbols were depicted. This apron was made in Paris by Madame Lafayette. At the present day, fancy designs are sometimes found in the United States, but as a general rule, plain white aprons are worn, sometimes with a blue edging, although it is interesting to note that even this edging is not allowed in Lodges under the Texas jurisdiction.

In Ireland, the official aprons are very similar to those worn in England, but in Scotland, there are many varieties of colour, and many Lodges wear aprons of their own distinctive colours and tartans ; in that country there are only two rosettes on the apron of a Master Mason. Green Aprons are worn by the Officers of the Grand Lodge of Scotland and Provincial Grand Lodges of that jurisdiction. In both Scotland and Ireland, the

aprons of the first two degrees are exactly the same as under the English Constitution, except that in Scotch Lodges the rosettes are of the colour worn by the Lodge.

In France, a plain white apron is worn by members of the first and second degrees, the flap being worn up for the first degree, and down for the second. Master Masons wear an apron with coloured edging and coloured letters, and also a sash, suspending the jewel of the Square and Compasses.

In Mexico, the system is exactly the same, except that the aprons are hemmed with red in the first two degrees.

The aprons worn in Dutch Masonry are of various shapes and colours ; the E.A. wears a white apron, bordered with the colour of the Lodge, with the flap inwards (meaning that his labour must return to himself) ; the F.C. wears the same apron with the flap upwards (in token of the sublime character of his work) ; the M.M's. apron is of the colour of the Lodge and is worn with the flap downwards (as a symbol that in all action the thoughts should be directed to death and the grave).

We should always remember that the Apron is the one emblem of the Craft which every Mason can wear, and which is essentially the same all over the world. The shape may vary, the size may vary, and gold and silver embellishments and fancy-coloured trimmings may be added, but underneath, is the plain white ambskin, the distinguishing Badge of a Mason.

QUERIES.

No. 54—Emulation Working—Can any Brother explain why it is that in Emulation Working, no explanation of the First Degree Tracing Board is given, and there are no Charges given in the Second or Third Degrees ? L. A.

No. 55—Double-Headed Eagle.—What is the derivation of this symbol, which figures so prominently in some of the higher degrees of the Ancient and Accepted Rite ? C. N. P.

No. 56—Obsolete Symbols of a Master Masons' Lodge.—I possess an old ritual which mentions Aaron's Rod, the Omer of Manna, and the Tables of Stone as the Fixed Jewels of a Master Masons' Lodge, and the Parti-coloured Veil of the Sanctuary as one of the Ornaments of a Master Masons' Lodge (in addition to those with which we are familiar). How came these to be omitted from our present rituals? G. D.

No. 57—Ebbs and Flows.—What is the object of these words appearing in the ritual as they do? And why "regularly"? H. W.

No. 58—Knight of the Palm Tree.—I recently visited St. James' Lodge, No. 74, Canada, which meets at South Augusta, near Brockville, Ontario, and examined several high degree Charters which hang on the walls of their Lodge room. Among these is a Warrant for Lebanon Tabernacle to meet at the village of Maitland, Ontario, and confer the degree of Knight of the Palm Tree on Master Masons. This warrant is very simple in design, the only decoration being a palm tree. Very little information can be obtained from the document, and although it is signed by the head of the Order, no place is mentioned except Maitland. The date is about 1876. As far as I can ascertain, nothing is now known of the Order in the district, and none of the members of Lebanon Tabernacle are now alive. Can any Brother give me information about the Order—its history, legend, etc.? I should say that St. James' Lodge used to meet at Maitland, and when they moved to South Augusta (a few miles away) about fifteen years ago, they took this warrant with them. Editor.

No. 59.—Clandestine Body.—Does "The Honorable Fraternity of Antient Masonry," which is a clandestine body operating among both men and women in England, work the genuine Craft degrees, or are their degrees of a different nature? Namdrah.

No. 60.—Deacons' Wands.—Why are the Wands of the two Deacons crossed during certain parts of our ceremonies? S. K.

No. 61.—Apron of Lower Degree.—Is it in order for a Master Mason in an English Lodge to sit in a Lodge opened in the Third Degree, wearing the apron of a F.C. or E.A.? Plain white aprons are frequently worn in Ireland, Canada and the United States, for, after all, the plain white apron is the distinguishing badge of a Mason. It may, however, be argued, that it is necessary for the Master Mason to show the progress he has made in the science. Further, is it in order for the Master of a Lodge to preside while wearing a Master Mason's apron without the levels of his rank? S. K.

No. 62.—Creation of Grand Lodge.—Can a Supreme Council that is also recognized as a Grand Orient, have any control over the creation of a Grand Lodge? Allan James Carseres.

No. 63.—Analogy of Words.—There seems to me to be great analogy between: (1) the names of three workmen (Scottish Ritual of 3°), (2) the word of an I. Master, (3) a tri-syllabled word in the arch, (4) also a very similar W. and P.W. in 17°—18°, (5) a word in the R.O.S. Is it possible all may be a corruption of No. 2? S. Clifton Bingham.

No. 64.—Masonic Mystery Plays.—How far has the wording of our Masonic ritual been shaped or influenced by the mediæval Mystery Plays, or "Pageants" in England, Scotland, and other European countries? The performance of these Plays on stated occasions (especially on Corpus Christi Day) was, during the fifteenth and sixteenth centuries, universally delegated to various Craft Guilds—each of which made itself responsible for the regular representation of certain particular Biblical incidents in a dramatic form. Records of many such Plays have survived till now, foremost among them being an account of those performed annually on movable stages, or erections, in the streets of York, under the superintendence of the civic authorities there. Each Guild acted its allotted subject or scene entirely at its own expense, and as various Guilds arose or declined in prosperity, so the cycle had to be extended or amended, either to provide scope for newcomers or (as presumably happened to the Masons at York) to overcome the difficulty caused by a

Guild being no longer able to carry out its assigned part in the pageant-series.

The subject undertaken by each Craft in the same town remained identical year after year, but in different towns particular episodes were assigned to different Crafts. Thus at York, the "Coming of the Magi" was enacted by the Masons, but at Chester by the Vintners, whilst the Masons there played the "Slaughter of the Innocents." The time occupied by the performance was half-an-hour or less. At Newcastle, the "Buriall of our Lady Saint Mary" was set forth by the Masons' Guild.

The question as to the possible influence of these Mystery Plays upon our various Masonic legends and traditions has already been ably dealt with in a paper by Bro. E. Conder, in A.Q.C. xiv. 60, which led him to conclude that some of the Plays "may have had considerable effect in the formation of any Craft play, mystery or legend, they wished to perpetuate, always supposing that at that date such legend existed." But, on the other hand, Bro. W. J. Hughan, in commenting upon that same paper, expressed his opinion that as the Masons did not enjoy any prominence as caterers of Miracle Plays (being, so far as the surviving evidence extends, associated with some other Craft such as the Goldsmiths) "there is nothing to indicate that the Masonic Ritual is at all indebted to the Miracle Play for its legends or traditions." Also Bro. H. Rylands (who, like Bro. Conder, was a member of the London Masons' Company as well as a P.M. of the Quatuor Coronati Lodge) confessed that, although he had an idea that the Hiramic Tradition might have originated from some Mystery Play, he had been unable to find any clear evidence that such was the case (A.Q.C. xii. 145); and it must be remembered that, whilst the Plays were for public view, any traditions embodied in Masonic ceremonies were more likely to have been secret ones.

This, however, is not the point of the present query, and I have drawn attention to it merely for the sake of perspicuity, and to avoid raising a false issue. My query is concerned with the *wording* of our Ritual, *i.e.*, its peculiar phrases and expres-

sions (many of them obsolete), not with the derivation of traditions or ceremonies. Behind both questions lies yet another query, which has (so far as I am aware) been hitherto ignored by writers on this subject; and that query is whether the "Accepted" Masons were appreciably affected by any customs of the local Operative Guilds in regard to these periodical performances. Personally, I think the shaping and the verbiage of our ritual must be attributed far more to Speculative than to Operative influences. W. W. C. C.

No. 65.—Past Warden.—In England, Canada, Australia and New Zealand, it is a necessary qualification for the Master of a Lodge to have served at least one year as a Warden. In Scotland, however, this is not essential, for Constitution No. 170 states: "Any Master Mason in good standing, may be nominated for, and elected to the Mastership or any other office in a Lodge." What is the regulation in other countries? M. K.

No. 66.—Toasting Custom.—Before proposing a toast, it is the practice for the Master of a Lodge to enquire of the Wardens whether their Columns are charged. What is the origin of this expression, and why are the Brethren referred to as Columns? M. K.

No. 67.—Passing of the Chairs.—I understand that the "Passing of the Chairs" is an important ceremony in Craft Masonry in the State of Pennsylvania. Can any Brother tell me more about it? M. K.

No. 68.—Wages in Middle Chamber.—Can any Brother give a reason why the middle chamber of the Temple appears in Masonic legend as the rendezvous for the Craftsman to receive his wages? We are told in I. Kings, vi., 6, that "the nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad." Apparently then, there was three of these chambers; has any attempt ever been made to associate the other two degrees of the Craft with the nethermost and third chambers? Hyde.

No. 69.—Sons of the Widow.—Freemasons have often been alluded to as "Sons of the Widow," or "Children of the Widow,"

because they are Brothers to Hiram Abiff, who was " a widow's son of the tribe of Naphtali " (I. Kings, vii., 14). The fact that our G.M. was the son of a widow is surely not a sufficient reason for laying such a stress on what is, after all, quite a common state of affairs, for many a man is, at some period of his life " a widow's son." Is there any special reason for using this appelation, and does it, by any chance imply that Hiram's father was dead at the time of his birth ? The expressions which I have mentioned above, are I believe, in common use among French Masons, and I should not be surprised to hear that they originated in France. Abiff.

No. 70.—Payment of Wages.—In the Craft Rituals in general use in the U.S.A., the duty of the S.W. is said to be " to assist the W.M. in opening and closing the Lodge, to pay the Craftsmen their wages if aught be due, and see that none go away dissatisfied ; humanity being the strength and support of all well-governed institutions." The formula used in opening a Lodge of Mark Master Masons is exactly the same. Why is it that the duty of paying the wages falls to the S.W. ? Abiff.

No. 71.—Heredom.—What is the origin of the word " Heredom " which occurs in the eighteenth degree of the A. and A. Rite and the Royal Order of Scotland ? A. D. F.

No. 72.—Gloves.—Are the white gloves worn by Freemasons in England a relic of operative days ? A. D. F.

No. 73.—Design of Masonic Square.—The ends of an Operative Square are at right angles to the sides. In Speculative Masonry however, a change seems to have been instituted, for in the Constitutions of the Grand Lodge of England, the plates of the jewels show the ends of the Square at an angle of 45° with the sides. Can any Brother state why and when this peculiar shape was introduced ? A. D. F.

No. 74.—Green Aprons.—Can any Brother say why green was selected as the colour for the aprons of Officers of the Grand Lodge of Scotland ? A. D. F.

No. 75.—Points.—This word occurs in the O.B. (point or points), and again there are the " Perfect Points of Entrance."

Where has this word come from, and why does it occur in various places in the Ritual? A. D. F.

No. 76.—Obligations.—Is it possible to get any accurate information as to the steps by which our three obligations grew to their present form? Such a growth must have accompanied the evolution of the degrees themselves, and would throw an interesting sidelight on the social conditions of the times.

N. W. J. Haydon.

No. 77.—Shape of Perfect Ashlar.—Before coming out to America, I had an idea from the English Lodges I had attended, that the Perfect Ashlar should be a cube—in fact, in French Lodges it is called "*pierre cubique,*" and in German Lodges "*cubik stein,*" and in my mind I identified it with the Cubic Stone of higher degrees. I find, however, that in Canadian and American Lodges, the Perfect Ashlar is usually (if not invariably) not cubical, but what we should term a parallelopipedon. I cannot believe that this is correct, although, of course, it meets the requirements of being smoothed and squared (*i.e.*, any two adjacent sides are at right angles to one another), and so can be tried by the Square, Level, and Plumb-rule. Can any Brother give me a reason to support the American practice? What is the custom in other countries? L. A.

No. 78.—Situation of Altar.—Are there any other countries besides England where the Altar is placed in the East before the W.M., instead of being in the centre of the Lodge? L. A.

REPLIES.

The figures in parenthesis refer to the pages on which the corresponding queries are to be found. A Roman numeral indicates that the query originated in the previous volume.

No. 5.—Goat.—(I. 4) The question of the Goat is fully treated by Bro. Oswald Wirth (*Le Livre de l'Apprenti*, and *Le Livre du Compagnon*, Libraire Maçonnique et initiatique, 61, Rue de

Chabrol, Paris). According to Wirth, it is the reverse of the Pentagram, the five points of which correspond to the head and four limbs of man. As the man has to do what the brain orders, the Pentagram, called also the Star of the Microcosm, is the sign of the sovereign will, which is the irresistible means of action of the initiate. The figure of the Star must be traced so that a standing human figure can be inserted, with the head at the top. If the star is reversed (point downwards), it takes the opposed idea. It is no more the Pentalpha, or the Magic Star, an emblem of the liberty of the mind ordering matter, but the star darkened by the gross instincts and low sexual desires which subjugate the animals. Therefore, in the middle of the star, pointed downwards, is drawn the head of the goat (horns in the top points, ears in the centre points, and chin and beard in the lower point), the symbol of low moral instincts. The same figure, according to whether it is drawn upright or inverted, becomes the symbol of what is most noble in the man, or what is most bestial in the animal. The goat is thus the Devil of the Roman Catholic Church, and has been connected with Freemasonry. L. V. Margerand.

No. 35.—Trowel.—(I. 73) The Trowel is, of course, mentioned in England and Scotland in the Charge given to each Entered Apprentice, although it seems rather out of place. The wording is " Monarchs themselves have been promoters of the art, have not thought it derogatory to their dignity to exchange the sceptre for the trowel, have patronised our mysteries and joined in our assemblies." The Charge is printed at the end of the Book of Constitutions of the Grand Lodge of Canada in Ontario, and here I see that the word " Gavel " is used instead of " Trowel." L. A.

In Australia, as in England and Canada, the trowel is not in general use as a working tool, its use being restricted to the ceremonies of laying a foundation stone.

Richard E. Trebilcock.

In Mexico, the trowel is used in funeral ceremonies, and in laying corner stones of buildings. In the former case it is

carried by the Master of Ceremonies, and in the latter by the W.M. Albert Brown.

No. 42.—Clothing of Candidate.—(I. 88) In "Miscellanea Latomorum" (Old Series), No. 12, p. 80, "E. H. C." states: "I remember my father telling me that at his initiation, which took place in the West Indies in 1841, he was brought into the Lodge in his 'birthday suit.'" C. N. P.

No. 43.—Knight Templar's Ring.—(I. 88) If you look in the K.T. Ritual of Canada, 1876, page 35, last para., you will find: "Every Knight of the Temple was required to wear, night and day, a small girdle; this is not now required, but we give you this 'ring of profession,' in the Name of the Holy and Undivided Trinity, engraved with the initials of the motto, 'Veut Dieu Saint Amour,' literally, 'God wills Holy Love,' or 'We will love the Holy God,' and the Red Cross of the Order (placing the ring on the forefinger of his right hand), and we exhort you to wear it always as a sign of Faith, and as the symbol of your perpetual union with our Religious and Military Order." I am rather sorry this has been left out of our English workings; it is a very pretty ceremonial, and is quite in keeping with the traditions. I hope when a new ritual is approved we shall find it included. It is included in the illustrations of the Statutes of the Great Priory of England, but is not referred to otherwise.

E. Charlesworth.

No. 47.—Working Tools.—(I. 105) With reference to the reply on Vol. I., p. 135, the Chisel is not a working tool of the first degree in Ireland. There the practice is the same as in the United States, so far as that degree is concerned. Gimel.

In Mexico, the Square, Mallet and Chisel are the working tools of the 1°, and in the 2° the Crowbar and the Plumb-line are added to these three. In the 3°, they are the Level and the Compass, while all the tools are said to belong to the installed Master. Editor.

No. 49.—Chain Tassels on Aprons.—(I. 119) The two ribbons are the ends of the stole worn by the higher priesthood. In

Egypt, this was placed upon the Apron in a manner very similar to that of to-day ; as the clothing became more extended the stole was lengthened until it was eventually hung from the shoulders, and finally suspended round the neck with both ends hanging over the gown. From the ends of the Masonic stole, depend fringes, or tassels, each of which consists of seven ropes or cords. It is commonly supposed that these are relics of the tie band ; in some of the earlier Aprons the tassels are missing, and when there were tassels, they were supposed to be the ragged ends of the tie, but this is not correct. The tassels are, by regulations of Grand Lodge, divided as above stated ; these seven ropes or drops are reminiscent of the seven stoles of Isis, which were equivalent to the seven stepp'd ladder, or the seven Altar steps in the mysteries of Mithras. They may also be taken as a reference to the seven-fold division of things, which implied that each of the seven planets had an influence over the seven ages of man. A. Cadbury Jones.

No. 52.—Cast Hollow.—(I. 120) There is no doubt that these pillars were cast hollow owing to their enormous weight, for the weight of each must have been about 60 tons. I think, however, that the legend of the constitutional rolls has been borrowed from the old story of Enoch and his Pillars, which is found in the old Craft manuscripts. The legend relates that Enoch, when he had received a warning of the forthcoming destruction of the world, constructed two pillars, one of brick to withstand fire and the other of brass to resist the action of water. By this means one of the pillars would be left standing, whether the destruction was by water or by fire. The legend goes on to relate that Enoch then inscribed on these pillars certain knowledge which he wished to survive the coming deluge, and in this way his secrets were preserved. I believe that this legend was taken by Anderson, or one of his contemporaries and incorporated into the ritual which we now use, the Pillars of Solomon taking the place of the Pillars of Enoch. Editor.

No. 53.—Apprentice Pillar.—(I. 121) This is the name of a pillar in the Chapel of Rosslyn Castle in Scotland. It is a plain

fluted column with a garland twined around it, all of which has been carved out of the solid stone. The legend states that the Master Mason had agreed to complete the pillar at a certain time, but lost the plans which had come out from Rome (according to another account, he was unable to understand the plans), and so was obliged to go to Rome for further instructions. While he was away, his apprentice, the only son of a widow, completed the pillar. This so enraged the Master Mason on his return, that he killed the apprentice by striking him a blow on the forehead with a heavy maul. In the western part of the Chapel three heads are carved out of stone, and these are said to be those of the Master Mason, the Apprentice (with the gash on his forehead) and the Widow. This carved column is called in Scotland, the Prentice Pillar. Editor.

No. 56.—Obsolete Symbols of a Master Masons' Lodge.—(12) The Veil of the Sanctuary is, I believe, mentioned in the Order of the Holy Royal Arch, in all countries, and although the three former emblems, Aaron's Rod, the Omer of Manna and the Tables of Stone are not now mentioned in England, Ireland, Australia, or New Zealand, they are important symbols of the Royal Arch Degree in Canada and the United States, and are referred to in the Scottish ritual. The illustration is a reproduction of the frontispiece of the 1847 edition of "Some Account of the Schism which took place during the last century amongst the Free and Accepted Masons in England, showing the presumed origin of the Royal Arch Degree, etc.," by Rev. Geo. Oliver, D.D. This shows a number of symbols peculiar to the degree, and Aaron's Rod is depicted in full bloom near the top left hand corner. The vessel next to it, I imagine to be the Omer of Manna, and the objects on the right hand side are possibly the Tables of Stone. Editor.

No. 66.—Toasting Custom.—(15) The explanation is to be found, I think, in the continental practice. On the Continent, the Wardens are situated in the S.W. and N.W. respectively, positions which are still found in many of the degrees of the Scottish Rite. The Brethren in the North of the Lodge are then in charge of the Senior Warden and are referred to as the

Senior Warden's Column; those in the South are under the Junior Warden and form his Column. Editor.

No. 67.—Passing of the Chairs.—(15) Pennsylvania is probably the only Masonic jurisdiction in the world in which the Grand Lodge reserves to herself the privilege of "Passing to the Chair" by dispensation. While it seems strange that a Grand Lodge should maintain a custom peculiar to itself for more than a century, yet when we go back and learn the reason, it does not seem so peculiar.

The custom of conferring the Royal Arch Degree in the Lodge was probably following in the footsteps of England. The first reference I can find to Royal Arch Masonry was in the quarterly communication of June 7, 1790. At the quarterly communication held March 5, 1798, rules and regulations for the Government of the Grand Royal Arch Chapter were adopted by the Grand Lodge of Pennsylvania, starting as follows :

" Held under the protection of, and supported by the Grand Lodge of Pennsylvania, unanimously agreed to and established at a Grand Chapter held in Philadelphia, February 24, 1798 ; and confirmed in Grand Lodge, March 5, 1798.

" Ancient Masonry consists of four degrees ; the three first of which are that of the Apprentice, the Fellow-Craft and the sublime degree of Master ; and a brother being well versed in these degrees, and having discharged the offices of his Lodge, particularly that of Master, and fulfilled the duties thereof with the approbation of the Brethren of his Lodge, is eligible, on due trial and examination by the chiefs of the Chapter to whom he shall have applied, and by them found worthy, of being admitted to the fourth degree, the Holy Royal Arch.

" It follows, of course, that every regular warranted Lodge possesses the power of forming and holding Lodges in each of those several degrees ; the last of which, from its pre-eminence, is denominated amongst Masons a Chapter."

Section three of these regulations is as follows :

" That no brother shall be admitted into the H.R.A. but he who has regularly and faithfully passed through the three progressive degrees, and has filled and performed the office of Worshipful Master in his Lodge to the satisfaction of his Brethren, or passed the Chair by a dispensation of the R.W. Grand Master upon the recommendation of his said Lodge."

It will be seen from the above extracts that the Grand Lodge of Pennsylvania claimed no jurisdiction over the degrees of Mark Master Mason or Most Excellent Master Mason, but claimed jurisdiction over Past Master. The degree of Royal Arch Mason

was conferred in those days upon any Past Master by service, and as the number of Past Masters was few, dispensations were granted to those who were deemed worthy to pass the chair and were thus made eligible to the degree of Royal Arch Mason.

That system continued as long as the Grand Lodge held jurisdiction over the Grand Chapter, but eventually the Grand Chapter became large enough to feel that they should have an independent organization. Many conferences were held between the two bodies, and eventually, at an adjourned quarterly communication November 3, 1823, the Grand Lodge granted to the Grand Chapter permission to issue warrants for the holding of Chapters of Royal Arch Masons, and Lodges of Mark Master Masons and Most Excellent Master Masons.

It also provided that the Grand Master of the Grand Lodge of Pennsylvania, being a Royal Arch Mason, shall be *ex officio* Grand High Priest of the Grand Holy Royal Arch Chapter of Pennsylvania, and also that the Worshipful Master of the Lodge would automatically be High Priest of the Chapter. It will be thus seen that the Past Masters degree never entered into the Chapter work in Pennsylvania. The ceremonies of "Passing to the Chair" from what I can understand, is similar to that of the Chapters in other jurisdictions; he is installed Worshipful Master for a short space of time, instead of for the Masonic year.

I imagine the reason why the Grand Lodge of Pennsylvania retained control of the Past Master, and required the Grand Chapter to agree to accepting petitions from only those who were Past Masters, was due to desire of revenue. I have not been able to learn the fee in those early days, but to-day it is ten dollars, and as we have a good many thousand capitular Masons you will see that it has produced quite a revenue to the Grand Lodge. George A. Gorgas.

No. 69.—Sons of the Widow.—(15) Many believe that this expression has a Jacobite origin, in which case, it probably did start in France. C. F. Nicolai, in an essay entitled: *Versuch uber*

die Besschuldigungen welche dem Tempelherrnorden gemacht worden und uber dessen Geheimniss ; nebst einem Anhange uber das Enstehen der Freimaurergesellschaft, published in 1782, says (see " The House of Solomon," pp. 1, 8, and 9, by Dr. C. Merz, 1916), " In those days, the Freemasons were altogether devoted to the King and opposed to the Parliament, and they soon occupied themselves at their meetings in devising means of sustaining the Royal cause. The Royalists, after the death of Charles I., in 1649, feared to be known as such, and they joined the Assemblies of the Freemasons in order to conceal their identity, their object being to prepare the way for the restoration of Charles II. to the throne ; they did not communicate their intentions to the Freemasons generally, but they selected a certain number of members, who met in secret, and these members, who had nothing to do with the " House of Solomon," selected new allegories for their purpose. They took Death for their symbol. They lamented the death of Charles I., and sought to re-establish the ' word,' or his son, Charles II., for they applied to him the word ' Logos,' which means both word and son. The Queen, Henrietta Maria, relict of Charles I., being the head of the party, they designated themselves as ' the widow's sons.' " Dr. Mackey (*Mackey's Encyclopaedia*) states that they subsequently applied the phrase to James II. for the same reason.

The Adonhiramite Masons used to have a tradition accounting for the phrase " Sons of the Widow," but it has no Biblical foundation. It is given by Chapron (*Necessaire Maçonn.*, p. 101), and is as follows : " The Masons call themselves the widow's sons, because, after the death of our respectable Master, the Masons took care of his mother, whose children they called themselves, because Adonhiram had always considered them as his brethren. But the French Masons subsequently changed the myth and called themselves ' Sons of the Widow,' and for this reason, ' As the wife of Hiram remained a widow after her husband was murdered, the Masons, who regard themselves as the descendants of Hiram, called themselves *Sons of the Widow.*' "

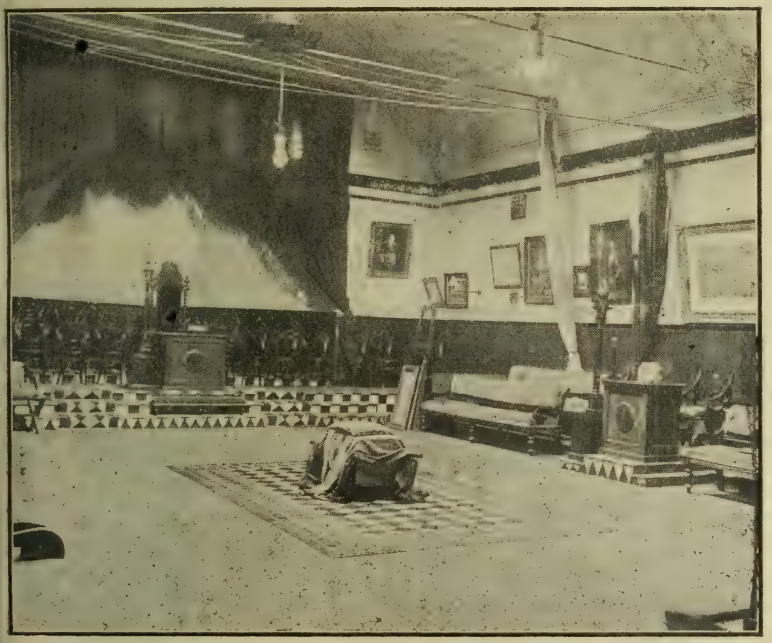
Also, there was a society entitled " Sons of the Widow " (see *Mackey's Encyclopædia*, art., Widow, Sons of the), which was founded in the third century by a Persian slave, Manes, who had been purchased and adopted by a widow. It consisted of two degrees, Auditor and Elut. Editor.

No. 71.—Heredom.—(16) The most likely derivation of this was put forward by a writer in the " Freemasons' Magazine " of 1858. He suggests that it is derived from the Greek ἱερὸς, *hieros*, holy, and δόμος, *domos*, house, and so would mean the Holy House. Ragon has endeavoured to connect all high grade Masonry with the Jacobites, and in " Orthodoxie Maçonnique " he asserts that this word was invented by the followers of Charles Edward, the Pretender, at the Court of St. Germain. He believes the word to be derived from the mediæval Latin " hoeredum," a heritage, referring to the Castle of St. Germain. Heroden is sometimes found as an alternative, and according to some legends, refers to a mountain in the north-west of Scotland ; this may connect Heredom with Icolmkill, which is also referred to in the Rituals of the Royal Order of Scotland. Icolmkill is an island south of the Hebrides, which contains the ruins of the monastery of St. Columba, founded A.D. 565, and was once the seat of the Order of the Culdees. Another possible derivation of the word is from the Hebrew הרדים *harodim*, or rulers. This word is found in I. Kings v., 16, where we read, " Beside the chief of Solomon's officers which were over the work, three thousand and three hundred." This word, which meant a Prince or Ruler of Masons, may easily have become associated with the high degrees. Editor.

No. 78.—Situation of Altar.—(17) In New Zealand and Australia, the usual practice is for the Altar and the Master's pedestal to be combined, as in England, but in Ireland, Canada, and the United States, it is placed in the centre of the Lodge. Editor.

In Scotland, the Altar is properly in the centre of the Lodge, but sometimes the English practice is followed. Scotia.

The illustration herewith is of a hall erected in Christchurch, New Zealand, some 40 years ago by St. Augustine Lodge (then English constitution). On the Tesselated Pavement will be noted a model of the Ark, which was covered by a veil thrown over (as shown) of four colours, white, blue, purple, scarlet. The only use ever made of it by St. Augustine was as a receptacle for certain emblems for the 3°, and the letter G under the cushion in 1° and 3°, but exposed thereon for 2°, all obligations being taken at the Master's pedestal.



Having myself been brought to light under a Scottish form of ritual as practised in my mother Lodge, I procured for our new hall an altar which is similar to the one in the picture, but the longer sides E. and W. In this we obligate for the 1° and 2°, but for the 3° at the pedestal. One Lodge which adhered to Scotland some years longer, removes the altar E. of the pavement midway between the pedestal and pavement.

A similar position is favoured by some other Lodges, and all obligations are taken thereon. S. Clifton Bingham.

NOTES.

Some Notes on Irish Masonry.—(I. 81). The Secretary of a Lodge must be a Past Master unless by special permission of Grand Lodge. Gimel.

The Grand Orient of France.—(I. 98). A French Mason who read my article told me that I seem to dwell too much on the political side of the question. Now to avoid further mistakes on this subject of politics, let me quote you Art. 15 of our Constitution : " All debate on the acts of the civilian authorities, all Masonic intervention in the struggles of political parties, are strictly forbidden." Footnotes amplify the above, bidding the Mason to act as he likes in his private life, but never to introduce Masonry in political matters. L. V. Margerand.

Ministers.—In several States of the Union, ministers of the Gospel are exempted from the payment of fees and dues.
Ely P. Hubbell.

Scottish Laws.—No. 59 of the Constitutions and Laws of the Grand Lodge of Scotland is an interesting survival of a Lodge prerogative :

" The Senior Member out of office of the Lodge of Journeymen Masons, No. 8, shall be entitled to carry the mallet, and the Apprentices of the same Lodge shall carry the working tools, in all processions in the Metropolitan District. On all other occasions when Grand Lodge is officiating in laying foundation-stones, the Senior Lodge of the Province or District shall be entitled to do so. The other Paraphernalia shall on all occasions be carried by Office Bearers of Grand Lodge."

WANTED AND FOR SALE.

Brief notices for subscribers will be inserted free of charge.

WANTED.

By Jos. R. Trundle, Bank of Australasia, Highenden, North Queensland, Australia—Signs and Symbols, by Dr. G. Oliver.

By E. T. Hardman, Oak River, Manitoba, Canada—Bound or unbound volumes of " The Builder," 1915 to 1918 inclusive, in good condition.

By A. Harold Sadd, The Mount, Westerfield, Ipswich, England—For presentation to a Lodge, a set of Working Tools, either antique or of historical interest.

By H. R. Tallman, 62, St. Ann's Road, Toronto—Karma, by Dr. Jerome Anderson ; Old Diary Leaves, by Col. H. S. Olcott ; Spirit of Islam, by Syed Ameer Ali.

By N. W. J. Haydon, 564, Pape Avenue, Toronto—Dionysiac Artificers, by Da Costa.

FOR SALE.

By F. L. Gardner, 14, Marlborough Road, Gunnersbury, London, W. 4—A large and important collection of Masonic and Occult Works, including those on Astrology, Alchemy, Magic, Philosophy, Psychic Research, Secret Societies, Theosophy, etc.

By application to the Editor.—

Mystic Masonry, by J. Buck, Cincinnati, 1904. 4/6.

Essay on Witchcraft, by J. Paterson, Aberdeen, 1815. 3/-.

The Royal Arch Work, by K. Mackenzie, London, 1884. 2/-.

Masonic Symbolism, by A. H. Ward, London, 1913. 3/-.

The Builders, by J. F. Newton, Iowa, 1916. 4/-.

Freemasonry before the Existence of Grand Lodges, by L. Vibert, London. 3/-.

The Keystone, by Rev. J. T. Lawrence, London, 1913. 3/-.

By-ways of Freemasonry, by Rev. J. T. Lawrence, London, 1911. 3/-.

The Ancient and Accepted Scottish Rite—Illustrations of the Emblems, by J. T. Loth, 1876. £1.

Proofs of a Conspiracy against Religion, etc., by J. Robison, London, 1798. 5/-.

The Arcana of Freemasonry, by Dr. A. Churchward, London, 4/-.

Signs and Symbols of Primordial Man, by Dr. A. Churchward, London, 1910. 7/6.

The Swastika, by Dr. T. Carr, Iowa, 1912. 3/-.

The Goetia, Translated by A. Crowley, 1904. 5/-.

Memorials of the Masonic Union, by W. J. Hughan. Reprinted at Leicester, 1913. 5/-.

The Origin of the English Rite of Freemasonry, by W. J. Hughan. Reprinted at Leicester, 1909. 6/-.

Le Mystère de la Croix, London, 1859. 2/-.

The Masonic Problem, by J. G. Gibson, Darlington, 1912. 3/-.

Wisdom, Strength and Beauty, by McIntyre North, slightly damaged, 2/-.

Dr. Ashe's Masonic Manual, by Dr. G. Oliver, London, 1842, 3/-.

Remains of Early Writers; Vol. III., Persecutions, by Dr. G. Oliver, London, 1847. 3/-.

Origin of the Royal Arch, by Dr. G. Oliver, London, 1867. 2/-

The Imperial Constantinian Order of St. George, by Prince Rhodocanakis, London, 1870. 5/-.

The Constitutions of the Grand Lodge of England, 1847. 2/-.

Who's Who in Freemasonry, London, 1913-1914. 5/-.

The Key of Solomon the King. Translated from the MSS. by S. L. Macgregor Mathers, London, 1909. 4/-.

Symbols and Legends of Freemasonry, by J. F. Finlayson, London, 1910. 2/-.

Morals and Dogma, by Albert Pike, 6/-.

The Second Book of the Acts, Manchester, 1908. 1/-.

All these books are in excellent condition.

Masonic Notes

VOL. 2. 1920 NO. 2

THE GRAND ORIENT OF FRANCE.

A Reply by "American Mason."

I AM glad to note the perfectly frank, though somewhat mistaken, article in a late number of MASONIC NOTES (Vol. I., p. 98), by L. V. Margerand, Past Vice-President of the Northern Lodges of France.

His first paragraph closes with the following: "I want to show you that French Masonry, though it has followed a constant evolution, has not altered in any way the great principles of our Order as laid down in 1723 by Anderson."

This is, of course, wholly an error, for the Constitution of 1723 states:

"1. CONCERNING GOD AND RELIGION.—A Mason is *obliged*, by his tenure, to obey the Moral Law; and if he rightly understands the Art, he will *never* be a stupid atheist, nor an irreligious libertine."

And yet the Grand Orient will take into its Lodges anyone, atheist or not; its constitution has eliminated all reference to God, Immortality, and Holy Writ; it has ceased to have any landmark whatever, any more than the Union League Club of New York, and there is nothing to Masonry except its landmarks. Landmarks make "Masonry." Indeed, the Union League Club resembles French so-called Masonry, as it is devoted to Republican politics and requires its members to be of good repute, and devoted to Liberty, Equality, Fraternity.

"It was about 1721, that Speculative Masonry seems to have been brought to France from England, by the numerous followers

of the Pretender (Scotch and Irish), who founded several Lodges whose tendencies were admittedly Stuartist and Catholic, *in opposition* to the Grand Lodge of England, which was Orangist and Protestant, a fact which certainly, had a great influence later on the relations between the two Masonic powers."

This is a frank statement, often attempted to be concealed.

"From its birth, our Masonry had to struggle all round for its very existence, first, with the Roman Catholic Church, which since 1738 excommunicated all Masons (*Bulla in eminenti*); with the Royal authorities, who feared this new secret society of men who met to study philosophy and practise morals (a crime under Louis XV.); and last but not least, with the so-called Superior Masonic Orders, such as the Grand Council of Emperors of the East and West, who tried to absorb us, and were the cause of our Grand Lodge ceasing its workings for four years, during which Masonic life had to hide itself in order not to be annihilated. But in 1773, it re-started openly under the name of the Grand Orient of France, which is ours still to-day.

"A committee of 96 Masons, all of them the most eminent men of France of that time, gave us a Constitution, which is practically ours still. Two great reforms were made: * * * (2) Establishment of a *representative system based on universal suffrage*, Liberty, Equality, Fraternity."

The Masonry of 1773 was founded on English Masonry, the *only* origin of Freemasonry. It recognized the landmarks: Belief in God, Immortality, a Code of Morality for its members to follow, and a democratic form of Masonic government. These, with the Hiramic Legend, teaching integrity and immortality, are probably the *only* landmarks of Speculative Freemasonry—landmarks that no Grand Lodge can change. If it does change them, it ceases to be a Masonic body. The Grand Orient lodges call themselves Masonic, but they are not. They may print C-O-W under the picture of a horse, but it will not make the original give milk. The Grand Orient does not *require* even one of these Landmarks.

The last quotation contains one very serious error, not generally understood: The Grand Orient is not "a representative system" of Masonic government "based on universal suffrage." It is a self-perpetuating committee, like the 33rd degree of our Scottish Rite, and is as much a tyrannical autocracy as the House of Cardinals after which it is modelled; and it is not, therefore, a Masonic or democratic form of government at all. It has not the absolutely essential Masonic pre-requisite, or Landmark: a Grand Lodge, which *is* a representative form of Masonic government, composed of delegates from Lodges as foundation units. No Masonic Lodge is legitimate unless it works under a "Grand Lodge" Charter. Indeed, the Constitution of the United States was modelled after the Grand Lodge of England. Masonry abhors tyranny, and we know of no more offensive form of tyranny than a self-perpetuating committee, responsible to nobody but itself, and accounting to nobody for its expenditures.

Besides, no so-called "higher degree" has any landmark. It is not, therefore, Masonry at all. Moreover, the resolution of the United Grand Lodge of England in 1813 declared that Masonry consisted of three degrees *only*.

"Under Napoléon, French Masonry attained its greatest development in numbers, but its greatest eclipse in useful labours. Closely watched by the civil authorities, it soon lost all its activity, and it was not before 1871 that it recovered it. Indeed, the proclamation of the Republic, the ideals of which were those of Freemasonry, was hailed by our Masons with joy. They adopted it as their child (*in fact, it came to be, through their efforts*), and since then, they have been its best support and defence against all the powerful attacks of the united reaction of the Roman Catholic Church and all monarchical régimes, exasperated to see their secular hold on the people disappear with these proclamations of equality and of freedom. * * *

"We had to take a stand, and in 1877, on the proposal of the Rev. Bro. Desmous, head of the French Protestant

Churches, we suppressed from our constitution the paragraph which said, ' Freemasonry has as its principles the Existence of God and the Immortality of the Soul,' a paragraph added in 1849, and adopted instead the first paragraph of our present constitution, which shows exactly what we are, and is as follows :

(Here follows a colourless paragraph that might have been taken as well from the charter of any political club in Paris).

" As you see, we are far from those wild accusations of atheism and anarchism, which are launched daily against us by the Masonic Powers who do not trouble to enquire, or let bad faith and bias exist where, as I said before, it ought not to exist. No, we are not atheists any more than theists—we leave it to each member to settle those metaphysical questions with himself in his own conscience."

This is perfectly frank. It admits that every landmark has been obliterated ; every distinctive Masonic characteristic thrown out contemptuously and brazenly, and yet they cling to the name of, and claim still to be Masons.

The facts seem to be these : French Masonry is essentially a political, not a Masonic body. It is the foundation, and the director of the French Republic. Its work is everything to be applauded. In its contest with Romanism, especially in its fight to revoke the Concordat, it desired the aid of certain prominent atheists and agnostics. To obtain that aid they tore down the landmarks and ceased to be Masons except in name. This was in 1877. All legitimate Grand Lodges immediately non-affiliated them. We admire their specific work just as we might admire the specific work of the Anti-Saloon League, but the latter body would not become Masonry by calling itself the Anti-Saloon Orient.

" Years ago, I had the pleasure to have two distinguished American Masons as visitors at one of our Lodge meetings, and after the ceremony I asked them what impressions they had of French Masonry. ' Very fine evening, sir, but it is not Masonry

—you did not have the Bible.' This again brings me to the conclusion that the letter had taken the place of the spirit among a good many Masons insufficiently educated in Masonic lore and science. A book could be written on the subject, but the French point of view is that the Bible, **being a condemned book in Catholic countries,** has never been in great favour, particularly at the time when we had a good many monks in our Order. The Gospel of St. John was mostly in use. Again, if an oath is taken in England on the Bible, that gives it a certain status ; in France, it has never been so, and **I would not personally consider an oath taken on the Bible by an ordinary Frenchman.** Also, the Bible identifies Masonry too much with Judaism and Christianity, and our Masonry is certainly much older—older even than the foundation of Solomon's Temple."

This, again, is frank, but is repulsive to American Masons. American Masonry is not religion, but it is religious. Its very foundation is a belief in deity. It is the handmaiden of, and deeply sympathetic with the church.

English and American Masonry is distinctly Theism. American Masonry especially is saturated with it. Take God and the Bible out of the ritual, and there is little left. Besides, the Masonic Moral Law is founded on Holy Writ, and not of individual creation, as each individual would put his own pet vices into his pet moral code, and thus offend the majority.

While French Masonry is a beneficient political force in France, and we admire its struggle against Rome, which has excommunicated Masons, pure Masonry is a *world* force, not religion, but religious and moral, the handmaiden and efficient aid to religion.

QUERIES.

No. 79.—Curious Jewel.—The illustration is of a curious jewel which came into my hands a few years ago. It shows clearly the All-seeing Eye, Dove, Anchor, and the letters Alpha and Omega, all of which are in enamel on what appears to have been nickel gilt, although most of the gilt has been worn off. The reverse is quite plain, with a pin for attaching the jewel to the clothing. The jewel is about two inches in diameter. I should be greatly obliged if any Brother could tell me what this article really is. An authority on the subject recently told me that he believed it to be an emblem of the Greek Church. Editor.

No. 80.—Classes of F.C.'s.—On a certain occasion "15 trusty F.C.'s" were selected for a particular duty. They formed themselves into three F.C.'s Ls. Subsequently, in the description of their respective doings, they are spoken of as "classes." Why this change of designation, and how came the word "class" to be introduced? What significance, if any, should be attributed to the word "class" as distinct from "L"? Further, what is meant by a F.C.'s L? On the occasion in question, none of the three F.C's. Ls. could have

been either ruled, held or made perfect according to the requirements as laid down in the Explanation of the Second Tracing Board. George Master.

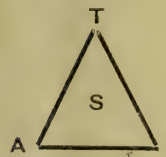
No. 81.—W.M.'s Salutation.—In Liverpool Lodges, the W.M.s exclaim "Greet you well" after returning the salute of those who have entered. Is this a local custom only?

N. R. E.

No. 82.—The Swastica.—In what degree, if any, is this symbol used? T. Square.

No. 83.—Presentation Past Master's Jewel.—Is it the usual custom, on the vacation of the chair by the W.M., that he should be presented with a Past Master's Jewel, subscribed for by members of the Lodge? One can understand this, when the W.M. is a Brother, with little leisure time to devote to the Craft, or when, during his term of office, he had proved himself an exceptionally efficient M., or, again, when he had served in this office, for longer than one period. But to make a practice, that every retiring M. at the close of his tenure of office, should be presented with a Past Master's Jewel, seems to me as though it was in the nature of a reward, whereas the fact that he has occupied the chair, and presided over the duties of his Lodge, should be sufficient honour and privilege in itself, without the hope and consequent expectation of further reward.

Master Mason.



No. 84.—Inverness Tracing Board.—The triangle and letters arranged as shewn are found on an old Tracing Board of the Third Degree belonging to St. Mary's Lodge, Inverness. For many years I have tried to find the meaning, but failed. A very old member of the Lodge long ago told me that the letters meant "*T*urn *O*ver *A* *S*tone," explaining that when the earth was removed by the F.C.'s on a certain occasion they found a stone, and someone standing by used the above-noted expression. On its being given effect to, there lay exposed to view, etc., etc.

It is not a satisfactory explanation, as "The" would be used instead of "A" in such a remark. Can anyone give the true meaning? A. F. McK.

No. 85.—Obsolete Royal Arch Symbols.—Can any Brother give me an interpretation of the cypher characters which appear at the top of the Royal Arch Tracing Board on page 22, below the Greek inscription; also, an explanation of the appearance on that Tracing Board of a Nine-Branched Candlestick and a Pot of Incense beneath a Rainbow? Editor.

REPLIES.

The figures in parenthesis refer to the pages on which the corresponding queries are to be found. A Roman numeral indicates that the query originated in the previous volume.

No. 3.—Royal Arch Principals.—(I. 4). I have now ascertained that intermittently from 1829 to 1859, unsuccessful attempts were made to introduce the English version of the Royal Arch into Dublin Chapters. Editor.

No. 9.—Saint John.—(I. 5). With reference to my reply on Vol. I., p. 121, Moses and King Solomon are sometimes substituted for the Saints John, in Scotland. Scotia.

No reference is made to the parallel lines in the Irish work of the First Degree. Gimel.

Under the Grand Lodges of Australia and New Zealand, the lines refer to Moses and King Solomon. In Continental and Mexican Lodges, the installation of the officers takes place on St. John's day in summer. Canadian Lodges usually install on St. John's day in winter. Editor.

No. 12.—Deacons' Jewels.—(I. 5). In Mexico, the office of Deacon exists, but he has no jewel; in this country, he carries a sword. Albert Brown.

In Dutch Masonry, there are no Deacons, the equivalent being the office of Preparator and Guide, whose emblem is the skirret. The Ambassador and Master of Ceremonies do part of the work which falls to the Deacons in other countries. The jewels in Australia and New Zealand are the Dove and Olive Branch. Editor.

No. 13.—Past Master's Degree.—(I. 5). There are some inaccuracies in the reply to the query given by M. Thomson in Vol. I., p. 91.

What is known as the Chair Degree in Scotland does not now exist in that form. Probably in a good many of the old Lodges there was a ceremony or a degree in which no real secrets were conferred, and which was considerably a matter of horse play or at least conviviality. The same as what is popularly known as the Cork Degree.

After the constitution of Supreme Grand Chapter, the matter was taken under the wing of Supreme Grand Chapter as a proper degree, and was not worked or recognised as a degree by any other body, Masonic or otherwise. In point of fact, charters were granted for what were known as the Mark and Chair Lodges and Degrees. There were some four or five of these actually granted and worked. They all became dormant, with one exception, which was merged in Chapter Edinburgh Defensive Band No. 278. They renounced their Mark and Chair Charter and accepted a Royal Arch Charter, but their charter is actually preserved in the Register House in Edinburgh.

The reason of ceasing to work the Chair Degree was by agreement between Supreme Grand Chapter and the Grand Lodge of Scotland. The former body suppressed the Past Master or Chair Degree, and the Grand Lodge took it over, not as a degree, but as a ceremony, though they might as well call it a degree at once, which it is.

At the same time at which this arrangement was made, the agreement was entered into by which either Grand Chapter or

Grand Lodge could work the Mark Degree. By this process the Mark Man which used to be attached to the Fellow Craft, and which all along remained under the jurisdiction of Grand Lodge, and the Mark Master which Grand Lodge repudiated in the beginning of the 19th Century, and which ever since then had been under the sole jurisdiction of Grand Chapter, were merged in one, but the joint degree was restricted to Master Masons.

The inaccuracy of the reply to No. 13 is (1) That the Past Master's Degree or Ceremony now recognised by Grand Lodge was not the "Chair" Degree. (2) That no bodies had the right to work the Mark and Chair except those with charters, and I am not aware of any charter in Ayrshire. (3) That the "Chair" Degree was given to all and sundry whether they were actually Past Masters of Lodges or not, whereas the present Past Master's Degree is only given to those who occupy, or have occupied the chair of a Scottish Lodge.

If the Chair Degree was given in 1910, in Ayrshire, as the Past Master's Degree, it would have been subject to the severest action by Grand Lodge. If it was a mere convivial meeting, then it was not the same as the Past Master's Degree. Scotia.

In Scotland, Canada, Australia and the United States, the R.A. Principals need not be installed Masters. In Ireland, on the other hand the first Principal must have completed his term as Master of a Craft Lodge. Under the New Zealand jurisdiction, the first Principal must be an installed Master and the other Principals must be Wardens. Editor.

No. 16.—Seven Stars.—(I. 24). As the criticism advanced by L. A. on p. 105, Vol. I., unintentionally implies a colossal ignorance on my part, may I be permitted to maintain that his quotation from the ritual is irrelevant, and does not bear the restrictive meaning which he attributes to it. Why may one "reasonably assume" that, just because the word "stars" occurs, the reference "is to the Seven Stars depicted on the Board?" Moreover, the prefixing of a capital letter to the word "stars" in his quotation is unauthorized, and therefore yields no con-

firmation to his assertion. The temple of the universe is crowned with millions of stars, as with a diadem, but that does not affect the question which he raised. W. W. C. C.

No. 30.—Past Master's Jewel.—(I. 58). The jewel of a Past Master in New Zealand and Australia is the same as that under the Grand Lodge of England. On the Continent, I believe that there is really no such distinction, and when a Brother has served the Office of Master, he returns to the floor of the Lodge. Editor.

No. 32.—Due Guard.—(I. 58). Although not universal, it is usually given in 1°, in Scotland and sometimes in 2° and 3°, but this is uncommon. Scotia.

I understand that the Due Guard is not given in Continental, or South American Lodges. Editor.

No. 34.—Passing the Veils.—(I. 73). This part of the ceremony is universally carried out in Scotland, Ireland, Canada and the United States. In England, it is almost obsolete, and is only performed in a few Chapters. In Australia and New Zealand it is carried out in some Chapters, but not in the majority. In Scotland, the Veils constitute the essential part of the Degree of Excellent Mason. In Ireland, they are the survival of the Degrees of Excellent and Super-Excellent Mason, which were given preparatory to the Order of the Royal Arch until about fifty years ago. These degrees first made their appearance about the year 1756. Editor.

No. 36.—District Grand Lodges.—(I. 73). Under the Grand Lodge of New Zealand, there are ten Districts, each having a Provincial Grand Master, but only one District (Canterbury) has a Provincial Grand Lodge. Herbert J. Williams.

No. 38.—Letters on Mark K.-S.—(I. 87). As to the interpretation of the Hebrew characters on the Mark K.-S., the Rev. J. T. Lawrence, in "By-ways of Freemasonry," at p. 25, says: "The Hebrew letters to which I now direct your attention may be thus translated: '*Lapis reprobatus est ab aedificatoribus,*

caput anguli fit,' or 'The stone which the builders rejected is become the head of the corner.'"

R. E. Trebilcock.

No. 43.—Knight Templar's Ring.—(I. 88). I have heard that in some Preceptories in England, the letters V.D.S.A. are rendered: "*Virtute Deloque Spectemur Agendo.*" Personally, I have never heard this version in a Preceptory, and am convinced that it is incorrect, but I should like to hear where it is the practice, and what translation is given. Editor.

No. 47.—Working Tools.—(I. 105). I see "Gimel" says the chisel is not a working tool of the 1° in Ireland, yet in the "Irish Workings of Craft Masonry," published by Lewis, London, it states on p. 66: ". . . the working tools of an E.A.F.M. are the 24-in. g. . . .e, the m. . . .t, and the c. . . .l." On p. 67, it states: "The c., though small and solid, is of great sharpness. By it the mason makes impressions on the hardest substances, and gives form and regularity to the otherwise shapeless mass of stone."

To my mind c. . . .l or c. signifies chisel, and I should be glad if "Gimel" can amplify his answer. B'head.

In Uruguay, I understand that all the working tools are given in 3°. In the second line of the reply on p. 19, Vol. I., p. 135, should read Vol. I., p. 139. Editor.

No. 55.—Double-headed Eagle.—(11). An explanation of this is given in the Appendix to Mackey's Lexicon of Freemasonry, p. 397, 9th edition. It is there suggested that the double-headed eagle was assumed as the emblem of the Roman dominions when they were divided into the Eastern and Western Empires, one of the heads looking towards the West, or Rome, the other towards the East, or Byzantium. Upon the dissolution of that Empire this emblem was claimed by the Emperors of Germany and was subsequently authorized by Frederick II., of Prussia, to be adopted as the symbol of the 33rd degree. C. G. B.

Roman imperial dignity was, about B.C. 8, symbolized by a single-headed eagle. When that Empire was extended, and formed the eastern and western empires, a double-headed eagle came into vogue. The double-headed eagle was probably associated with Freemasonry in 1758, when "the Council of Emperors of the East and West" was formed in Paris. It symbolizes the dual jurisdiction which this body claimed to itself. The jewel of the 30th degree, and of certain other higher degrees, is a double-headed eagle. J. P. B.

Bro. Pike asserted that Frederick the Great, King of Prussia, was proclaimed in 1762, "Sovereign Grand Commander of the A. and A. Rite" (or, perhaps, the "Clermont Rite of Perfection"—its original title); partly because of his well-known interest in Masonry, and partly (perhaps) because of the claims advanced for the descent of its K-H degree (now 30°) from the Crusading Templars. I think he suggested that, as a mark of that royal patronage, the use of the Prussian double-headed eagle was permitted as part of the insignia of the rulers of the Rite. Bro. Pike was a great authority on all matters connected with the Rite, and obviously was unlikely to be prejudiced in favour of any Prussian monarch, so we may assume that he had fair ground for his story, though Bro. Waite and others deem it apocryphal. King Frederick, undoubtedly, was for many years Grand Master of the "Three Globes" (Prussian) Grand Lodge, and so, too, was his successor, Frederick William II. Possibly a confusion between the latter and his more illustrious uncle may have led to the fact being attributed to the wrong monarch, whose name may, of course, have been made use of by Von Printzen or Linnendorf unwarrantably; but in any case the adoption of this Hohenzollern family emblem may safely be referred to some such connection at Berlin.

Whether it is either necessary or expedient for our Supreme Councils to perpetuate for ever this quondam connection with the German Military Order of the Black Eagle is a point I may leave without comment. W. W. C. C.

No. 56.—Obsolete Symbols of a Master Mason s Lodge.—(12). I am now inclined to believe that the articles shown on the right of the illustration of page 22, are the Cakes of Shewbread. Their relation to the Candlestick on the opposite side would appear to verify this, but why has the Candlestick nine branches ? Editor.

No. 68.—Wages in Middle Chamber.—(15) I do not think that any mention has been made of the nethermost and third chambers in Masonic literature. It seems to me that the reason why the Craftsman is associated with the *middle* chamber is not because he is a member of the middle of the three Craft degrees, but because of the reference to that chamber in I. Kings, vi., 8 :—" and they went up with winding stairs into the middle chamber." There we have one consecutive system of symbolism, winding stairs—middle chamber—wages. The Craftsman, as we know, represents the man in the prime of life, who is advancing towards the goal of human ambition by the exercise of his intellectual faculties, and the employment of the seven liberal arts and sciences. We should notice the difference between this intellectual advancement of the soul, and the progress made by the virtues in the first degree (symbolism of Jacob's ladder). Beyond the top step is that chamber where the Craftsman receives the wages of a well-spent life, and where he will behold that Sacred Symbol, the visible emblem of God, the Grand Master of the Grand Lodge above. Editor.

Unfortunately, much ambiguity exists in regard to the Middle Chamber of King Solomon's Temple ; partly the result of confusing the two Hebrew terms *yatzuah* and *zelah*, which occur together in I. Kings vi. 5, and (in the " Authorised Version ") have both been translated " chamber." Biblical commentators may or may not be correct in supposing that King Solomon's temple was encompassed (at all events on its northern and southern sides) by a series of small square apartments (called *'alioth*) built in three *storeys* (i.e., *yatzuah*), all the rooms in each row opening one into another. But the *zelahs* were quite another construction. They seem to have been

three circular and vaulted cells in the Porch, not in the Temple itself, superimposed one above another, and reached by a winding staircase built *within the wall* which circumcepted them. Being thus entirely foreign in style and structure, absolutely different from ordinary Oriental architecture, they had perforce to be described by the vague term *zelah*, which really means "an arch."

A few years ago, in the *Lodge of Research Transactions* (1913—14), I gave several cogent reasons for regarding these *zelahs* as derived from certain analogous constructions, contemporary in era, in Pelasgic countries with which Phœnician navigators were then fairly familiar—more especially the *nouraghi* in the island of Sardinia. Their peculiar construction and position favour the hypothesis that they were intended for the performance of secret mysteries, and probably they may, therefore, have served for a similar intent in Solomon's Temple. It is, of course, possible that while that edifice was being built some of the Harodim did literally there scrutinize and determine the workmen's wages; but coins were then unknown, and the silver would certainly be weighed in a well-lighted and more accessible place elsewhere. But to my mind the Craftsmen "receiving their wages," is a veiling expression for an initiatory rite of some kind. Whether in that case the nethermost and uppermost chambers were used also for the same purpose no one can say. Probably they were, though not in the sense that the nethermost was associated with a primary grade or the uppermost with a "third degree." That seems quite incredible. W. W. C. C.

No. 70.—Payment of Wages.—(16) The key to the reply to this Query is given in the Reply in Vol. I., p. 108 to Query No. 41—Wardens' Columns. The Senior Warden is in charge of labour, and exercises his authority when the Lodge is at labour. Consequently, the duty of paying the Craftsmen wages for their labour, falls to him. In the English Craft rituals, this duty of the S.W. is not mentioned, and the formula used is the same in other English speaking jurisdictions (excepting, of course,

the U.S.A.). In Mark Lodges, however, the duty of the S.W. with regard to wages is always given. L. A.

No. 73.—Design of Masonic Square.—(16) As far as I have been able to ascertain, there is no special reason for the ends not being square, and I can only suggest that the variations are due to the caprice of some manufacturer of regalia. In the English Book of Constitutions, there are plates which show that, according to that Grand Lodge, both ends of the Square should be cut at about an angle of 45° with the sides. In England and America, for jewels, it is usual to have Squares of this shape, or with one oblique end and one square end ; for working tools, it is the custom to have either one oblique end and one square end, or both ends square. Editor.

No. 74.—Green Aprons.—(16). Green is the national colour in Scotland, from the colour of the thistle. Scotia.

Bro. F. J. W. Crowe gave as his theory, that " The Scottish Grand Lodge undoubtedly copied the ribbon of the Most Ancient and Most Noble Order of the Thistle " (Lodge of Research Transactions, 1909—10, p. 109). Other theories are given by Bro. W. J. C. Crawley (Q.C. Transactions 1910, p. 310).
C. A. E.

No. 75.—Points.—(16). The earliest Masonic use of this word is in the Halliwell Manuscript, which dates from about 1390, being the oldest Masonic document known. In this Manuscript, the ordinances are divided into fifteen Articles and fifteen Points, the latter of which refer to service in the Craft. In the old lectures used in England, there were Twelve Grand or Original Points, which were the twelve parts into which the initiation ceremony was divided, and alluded to the Twelve Tribes of Israel. They were never introduced into the United States and were abolished in England at the Union of the Grand Lodges in 1813. The Perfect Points of Entrance were, according to A. Mackey, formerly called Principal Points, and appear in the first degree ceremonies. Editor.

Masonic Notes

VOL. 2. 1920 NO. 3

FREEMASONRY IN RUSSIA.

Reprinted from THE MASONIC JOURNAL *of South Africa.*

RUSSIA is now so much in the public eye that the futile efforts to have Masonry gain permanently a foothold in that benighted land will at this time be of unusual interest.

In 1731 Captain John Phillips was appointed to be Provincial Grand Master of Russia by Lord Lovel, Grand Master of England (Constitutions, 1738, p. 194), but it does not follow that there were any lodges in Russia at that time. It is said that there was a lodge in St. Petersburg as early as 1732; but its meetings must have been private, as the first notice that we have of a lodge openly assembling in the empire is that of "Silence," established at St. Petersburg, and the "North Star," at Riga, both in the year 1750. Thory says that Masonry made but little progress in Russia until 1763, when the Empress Catherine II. declared herself the protectress of the Order.

In 1765 the Rite of Melesino, a rite unknown in any other country, was introduced by a Greek of that name, and there were at the same time the York, Swedish, and Strict Observance rites practised by other lodges. In 1783 twelve of these lodges united and formed the National Grand Lodge, which, rejecting the other rites, adopted the Swedish system. For a time Masonry flourished with unalloyed prosperity and popularity. But about the year 1794, the Empress, becoming alarmed at the political condition of France, and being persuaded that the members of some of the lodges were in opposition to the government, withdrew her protection from the Order. She

did not, however, direct the lodges to be closed, but most of them in deference to the wishes of the sovereign, ceased to meet. The few that continued to work were placed under the surveillance of the police, and soon languished, holding their communications only at distant intervals. In 1797, Paul I., instigated by the Jesuits, whom he had recalled, interdicted the meetings of all secret societies, and especially the Masonic Lodges. Alexander succeeded Paul in 1801, and renewed the interdict of his predecessor. In 1803, M. Boeber, counsellor of the state and director of the school of cadets at St. Petersburg, obtained an audience with the Emperor and succeeded in removing his prejudices against Freemasonry. In that year the edict was revoked, the Emperor himself was initiated in one of the revived lodges and the Grand Orient of all the Russias was established, of which M. Boeber was deservedly elected Grand Master. Freemasonry now again flourished, although in 1817 there were two Grand Lodges: that of Astrea, which worked on the system tolerating all rites, and a provincial lodge, which practised the Swedish system.

But suddenly on August 12, 1822, Emperor Alexander instigated, it is said, by the political condition of Poland, issued a decree ordering all the lodges to be closed, and forbidding the erection of any new ones. The order was quietly obeyed by the Freemasons of Russia and is still in force.

QUERIES.

No. 86. Magar.—What is the origin of this word? I saw it at a Lodge during a passing, when a plan of a W.S. of five steps, on each of which was one of these letters, was unrolled.

C. G. B.

No. 87.—Length of C.T.—Has this length ever been defined?

W.L.P.

No. 88.—Situation of Ashlars.— Can you tell me the correct positions for the Rough and Perfect Ashlars in the Lodge?

S.K.

No. 89.—Shape of Mark.—I find an interesting item on p. 448 of King's "Gnostics and their Remains." It is in the description of line 9 of his Plate O:—

"Every genuine Freemason (not Rosicrucian *recoctus* Freemason) after serving his apprenticeship, and being made "free and accepted" of the Craft, receives his own "Mark" which he must thenceforth cut upon every stone he dresses to identify his own work when pay-day comes. The essential principle in the mark is that it must have an *odd* number of terminations. . . . . The most convincing proof of the emptiness of the lofty pretentions of our so-called Freemasons, is that they are actually entirely ignorant that this most ancient rule of the Craft, to which they pretend to belong, is still regularly followed."

It will be interesting to see if this rule is known, and where practised. I have looked up Marks in Dr. Merck's "Guild Masonry," but he says nothing of odd or even. Paracelsus.

No. 90.—Freeborn.—Is it necessary for a candidate for the mysteries of the Craft to be actually born a free man?

Cosmo.

No. 91.—Fixed and Movable Jewels.—According to English Masonic books, there is some difference between the Fixed and Movable Jewels in that country and in America. Can this difference be explained? Cosmo.

No. 92.—Scottish Rite Degrees.—I understand that under the Supreme Councils of England, Scotland and Ireland it is very difficult for a Mason to obtain the high degrees of the Ancient and Accepted Scottish Rite owing to the numbers being limited. What then, is the status in the British Isles of a Mason who has received say the 32° in the United States?

U.S.A.

REPLIES.

The figures in parenthesis refer to the pages on which the corresponding queries are to be found. A Roman numeral indicates that the query originated in the previous volume.

No. 23. — Free.—(I. 42) Despite many ingenious and far-fetched hypotheses to account for the appellation "Freemason," the simple and obvious explanation seems to be that the travelling Guilds of Operative Masons acquired the designation of "Free" because they were governed by their own regulations, and as the Editor remarks (Vol. I., p. 123) were exempt from the control of the local Guilds. Hence, during the minority of Henry VI., the assemblies of Masons were forbidden, as being contrary to "the good course and effect of the Statutes of labourers." When, however, this gentle and pious monarch assumed the reins of Government, he instituted an enquiry into the tenets and practice of Masonry, suspended the operation of the laws framed to their detriment, and in every way encouraged the Craft. John A. Cockburn.

No. 24.—Consecration.—(I. 42) Dr. C. Merz ("Guild Masonry in the Making," note on p. 216) gives some light on the Swiss custom. "In the Helvetian Ritual, salt is added to corn, wine and oil, as one of the elements of consecration, because it is a symbol of the wisdom and learning which should characterize a Masons' Lodge. In laying the foundation stone, this formula is used: 'May this undertaking, contrived by wisdom, be executed in strength and adorned with beauty, so that it may be a house where peace, harmony and brotherly love shall perpetually reign.'" S.K.

An early Biblical example of the use of oil as a consecrating element is found in Genesis xxviii., 18. After Jacob's vision of the ladder, he "rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it." Editor.

The following is taken from "The Builder" of January, 1920.

"Among all primitive peoples the gods were supposed to have need of food; from that idea arose the custom of placing gifts on the altar, a custom as universal as it was ancient. The nature of the gifts was determined, usually, by the occupation of a people; the shepherds, for example, offered a sheep or a lamb, while agricultural peoples appropriately gave fruits or grain. This explains why it was that the Greeks and Romans, in their early periods, so often brought to their altars gifts of corn, oil and wine." C.G.

No. 28.—Scottish Jewels.—(I. 58) I should say that the Mallet and Trowel were chosen in this country because they were the old operative emblems. Scotia.

No. 38.—Letters on Mark K.-S.—(I. 87) Your correspondent K. E. Trebilcock is mistaken in saying that the Hebrew letters referred to by the Rev. J. T. Lawrence, in his lecture on the Mark Tracing Board, are "the Hebrew characters on the Mark K.-S." What Bro. Lawrence was referring to was the six (Hebrew) words *Eben ma'asu habonim haitha lerosh pinnah*, which are a quotation from Psalm 118, v. 22.

The eight Hebrew letters on the Mark K.-S. are quite a different matter. They are initials of words constituting a Hebrew sentence equivalent in signfiication to that which every Mark Mason is taught to apply to the English initials on the reverse. If Bro. Trebilcock is a Mark Mason, and will communicate with me as such, I will post to him (or any other authenticated Mark Mason) the Hebrew words, if desired.

W.W.C.C.

No. 44.—Advancing to the East.—(I. 104) A key to the symbolism of the numbers of the Ss. will be found in the address on "Spirit and Matter," in Vol. I, No. 2. Apart from this, we can say that in the First Degree they illustrate the hesitating movements of a child, progress being greater as time goes on. They show the unequal fortunes and circumstances of this mortal life, and in this sense remind us of the symbolism of the squared

pavement. It is interesting to notice that, according to Scottish rituals, they are taken as though over broken ground. In some lodges in Canada, the order of these Ss. in the First Degree have been reversed; I can find no reason for this, and can only assume that it is due to an error which has crept into the working and has been perpetuated. In the Second Degree, we are shown the progression from the Porch of Initiation to the Middle Chamber; the candidate is leaving the realm of the body to enter that of the soul, or mind, when he will be enabled to study the liberal arts and sciences. It is an advancement from the quarter of symbolic darkness towards the realm of Light. In the symbolism of the Third Degree, the regions of the spirit are entered, and the more material functions are passed over. In this case, I believe that the first Ss. taken are a symbolical repetition of those of the First Degree.

In most countries, the Regular Ss. differ from those employed for the advancement to the East, but according to the rituals of Ireland and the United States, the Regular Ss. are used for the advancement, and those spoken of above do not enter into the ceremonies. In Scotland and Canada, the English system is followed for the "advancement," but in the latter (Canadian) jurisdictions, the regular Ss. are the same as those in Ireland and the U.S.A., Scotland in this case having a slight difference. New Zealand and Australia follow the English system throughout. Continental Grand Lodges show considerable differences.

Editor.

No. 46.—Half-yearly Election.—(I. 105) I believe that Scotland is the only country in which this has even been the custom. As I am assured on good authority that there are now no lodges in that country which elect their Officers half-yearly, we can be reasonably certain that the practice is now obsolete.

Editor.

No. 47.—Working Tools.—(I. 105) "Irish Workings of Craft Masonry" contains many ludicrous errors, and is a most untrustworthy guide to the subject it professes to expound. My

credentials are known to the Editor, and with whatever authority they may give, I state the the chisel is *not* an authorized working tool in any degree of Craft Masonry under the Irish Constitutions. D.G.M.

No. 57.—Ebbs and Flows.—(12) This, of course, alludes to the regular rise and fall of the tide. The ribbed sea sand would cover and conceal the spot, and sleuth hounds would lose the scent. This is one of the side lights which reveal the antiquity of Masonry. Such an ingenious method points to an actual practice, and would hardly have occurred to the theoretical and speculative framers of a ritual. John A. Cockburn.

No. 61.—Apron of Lower Degree.—(13) The answer to this undoubtedly is "No"; but the common error of regarding the W.M.'s badge ornaments as "levels" has crept into the question. The three devices are not "levels" at all. They are cross sections of the "footing stones," which were used by the old operatives to mark out the boundaries of the proposed building. They are used as boundary marks on tennis lawns at the present day. Their emblematic meaning is that the Brother wearing these on his apron is qualified to lay out the foundation for the intended structure, i.e., to initiate a candidate. For this reason also, a Master of a Lodge is bound to exhibit these emblems when officiating. (cf. C. E. Stretton, "Tectonic Art"). If I were in the W.M.'s chair I would consider an F.C. or M.M. wearing an apron of an E.A. or F.C. respectively, as not properly clothed, and order him out. I certainly would not permit him to remain for the higher degrees. P.G.F.J.

The claim of the Operative Masons has never been proved, and other theories are worthy of consideration. According to some, the "levels" may be of phallic origin, the horizontal line representing the female principle in nature, and the vertical line the male principle. It has often been suggested that this emblem is derived from the Egyptian ankh or tau cross, which is a symbol of power and is almost invariably depicted in the hands of Egyptian gods and goddesses. Again, the emblem

may be purely Masonic in its origin for, as it is a combination of straight lines and squares, it might well have been designed to distinguish the rulers of the Craft in the same way that the famous proposition of Pythagoras was selected for the jewel of a Past Master.

I might add that these distinctive marks are used in Scotland, Canada, Australia and New Zealand, but not in Ireland, the United States, or on the Continent of Europe. Editor.

S.K. puts his finger on the spot when he says: "after all, the plain white apron is the distinguishing badge of a Mason." What, it may be asked, have rosettes to do with Masonry? In old Scottish Masonry, the E.A. wore his apron with the flap up, the F.C. with the left hand lower corner turned up under the flap and the flap down, and the M.M. with fall and flap down, as we are accustomed to see aprons worn nowadays. The white apron was carried right through the three degrees, with the changes noted, and if the old custom were revived, it would be sound sense.

Then, in regard to the last part of this query, S.K. speaks of levels on the Master's apron. I have never yet found anyone who could give a reason for "levels" being on a Master's apron, and very little Masonic investigation is required to show that these are Taus turned upside down. The reason for a T on the apron should be apparant to anyone familiar with the triple Tau of the Royal Arch Degree.

These remarks may not be a direct answer to the query, but I think they might open larger questions as to the apron.

A. F. McK.

No. 65.—Past Warden.—(15) I believe that a Master must have previously served as Warden in both Ireland and the United States. Editor.

No. 69.—Sons of the Widow.—(15) I have always been inclined to regard the description of him who died for Masonry, or the Widow's Son, as an allegory of Him who died for Man, and was the Son of a Virgin.

Most of the Jacobite explanations in Masonry are adaptations, not originals. John A. Cockburn.

In the record of the V. of the S.L., there are two persons mentioned with somewhat similar names, HURAM, architect and builder of the temple sent to Jerusalem by Hiram, King of Tyre, at the special request of King Solomon; and HIRAM, a brass founder, the widow's son, whom Solomon "sent and fetched out of Tyre" to complete work for the temple, left uncompleted at the sudden disappearance of the architect. Later on, the V. of the S.L. describes certain articles cast by Hiram, and adds that certain other articles were made by Huram, his father, for they were of bright brass. The Hebrew words for Huram, his father, are Huram Abif. Some unknown person, thinking that *Abif* was part of the name, and that only one person was mentioned invented the phrase, "Hiram Abif, who was a widow's son." Hence the present confusion in the Masonic tradition. P. J.

Bro. Rosenbaum some years ago, published a pamphlet on H.A., in which he showed from the records in the Books of Kings and Chronicles, that two Hirams are mentioned, Hiram the Architect, and Hiram the Brass Founder, the latter being the widow's son because of the death of the first Hiram. Our ritual unites them into one person. The title in the V.O.T.S.L. is interesting to all M.M.'s as showing a scriptural corroboration of an important story. C. A. E.

No. 71.—Heredom.—(16) R. F. Gould stated that in 1758 an offshoot of Scottish Masonry on the Continent resulted in the so-called higher degrees, one of which was "The Emperors of the East and West," a schismatic or independent Grand Lodge, or Ruling Body. This controlled a Rite consisting of 25 degrees known as the Rite of Perfection, or Heredom or Harodim. V. S.

No. 72.—Gloves.—(16) The wearing of gloves in Masonic Lodges is a continued custom from mediæval and later Operative Masons. There are records of Operative Masons having gloves as early as 1331; and in Didron's *Annale's Archéolo-*

giques, there is an engraving of a painted window in Chartres Cathedral, which depicts Operative Masons as wearing gloves, in the 13th century. J. P. B.

The gloves and apron were both used for protective purposes among our operative predecessors, and we, as Speculative Masons, have continued the use of both, having given them a symbolic meaning. Editor.

The true Masonic Square should have the end of the stock square to the sides, and the end of the blade *broken* off, the break, however, being generally denoted by an ogee, and very rarely, by an angle of 45°. Sometimes the blade is very much longer than the stock, and should be broken off even then. The reason for this is that the square-ended stock represents "time," which is finite, and the long and broken blade "eternity," which is infinite. This explanation, in these days of cut and dried ritual, is seldom heard, but from this, and what follows, a very impressive lesson can be given to the candidate. A. F. McK.

No. 77.—Shape of the Perfect Ashlar.—(17) I notice that on Sherer's Masonic Chart of the emblems of the First Degree, the Ashlars are depicted as "parallelopipedons." These charts have been extensively used in the U.S.A., and may have given rise to an idea which I believe to be erroneous. According to Dr. C. Merz, the Operative Masons considered the Perfect Ashlar to be a cube. "The Ashlar is perfectly symmetrical. All its sides are exactly alike. It is a perfect cube—the most stable body in existence." ("Guild Masonry in the making," p. 149). Apart from Canada and the U.S.A., I believe that the cube is universal, with the exception that in some Continental and South American jurisdictions, it is surmounted by a pyramid, forming in fact, the "broached thurnel" of early times.

Editor.

No. 78.—Situation of Altar.—(17) In the French and Scottish Rites the position of the Altar is in front of the W.M. The desk of the W.M., in England, is generally used for purposes of the altar, but it should not be designated "altar," but "pedestal" or desk. J. P. B.

No. 85.—Obsolete Royal Arch Symbols.—(36) The three curious characters appearing under the scroll at the top of Harris's reproduction of an old Royal Arch T. Cloth which Bro. Oliver asserted to belong to a Chapter at Chester (reproduced in MASONIC NOTES, II., 22), have been a puzzle to most of us. After comparison, however, with a similar symbol shewn by Bro. A. E. Waite in his *Sec. Trad. in Freemas.* ii., 191 (at the head of chap. vii.), I personally feel convinced that Oliver's symbol was merely an incorrect form of that one. The two will be found figured side by side in my article on the Middle Chamber, published in the *Author's Lodge Trans.*, ii., 236. Bro. E. H. Dring has elsewhere adversely criticised another similar instance of Oliver's inaccuracy, derived from Chester. (A.Q.C. xxix., 276). The original chart may have been incorrectly copied by Harris, or (more probably) may itself have been faulty. But if my view is the true explanation, the correct symbol was a peculiar variant of the Hebrew Tetragrammaton, and can be traced back to a Kabalistic work of the fourteenth century by Moses of Cordova.

The almond-branch, pot of manna, and incense-bowl (together with the candlestick and shewbread) bear reference to Hebrews ix., 2, 4; but why those hallows were represented whilst others are omitted I cannot say, nor yet why the candlestick is depicted (incorrectly) as comprising *nine* branches instead of seven. W.W.C.C.

NOTES.

York Rite.—(I. 8) There are only two Grand Lodges of Mark Master Masons, in England and Victoria, Australia. In other parts of Australia and in New Zealand, the Scotch system of Capitular degrees is followed (vide Vol. I., p. 9).

In parts of the United States, the Sash as an article of clothing in the Order of the Holy Royal Arch, has been abandoned.

The degree of Super-Excellent Master is not conferred in Virginia and West Virginia, and in those States, the degrees of Royal and Select Master are given in a Royal Arch Chapter.

The following degrees were formerly given in Lodges of Royal Ark Mariners in England :—

Mark Man.
Mark Master.
Excellent Master.
Super-Excellent Master.
Royal Ark Mariner.

In the United States, the Order of Malta is given in a Commandery after the Red Cross, but before the Order of Knight Templar.

Spirit and Matter.—(I. 17) Surely the writer of the note on p. 144 of Vol. I., is wrong. In the Anglican Church, at any rate, Confirmation is looked upon as a necessary qualification for the Eucharist, and I think it will be found the same in the Roman and also the Greek Churches. It is possible that the writer has in mind the Nonconformist bodies, but these, I think, would not use the word sacrament as applied to marriage, etc. H. G. Burrows.

Women Freemasons.—(I. 28) The following is taken from Miscellanea Latomorum, Volume IV., No. 5. "A topographical

work of 1908 has, under head of Lyme Regis, Dorset: 'Lyme also shares with Norwich and Donerail in Ireland, the honour of having had if current rumour may be trusted, a lady Freemason.'" The story goes that this woman had hidden herself in a clock to witness the ceremony.

Red Cross of Rome and Constantine.—(I. 96) The Royal Arch is a necessary qualification for these degrees in the United States, but in Florida one must be both a Knight Templar and S.P.R.S. (32°) before receiving them.

The Allied Degrees.—(I. 141) A statement at the top of Vol. I., p. 142, requires slight modification. In Ireland, the Red Cross degrees are more properly side degrees, and are not a necessary preliminary to the Order of Knight Templar; in fact, there are comparatively few Masons who take these degrees.

Ornaments of the Lodge.—(4) In reference to remarks on the Blazing Star and the letter G on Page 6, Vol. II., of MASONIC NOTES, permit me at the risk of reiteration, to point out that the letter G is in the centre of the building because in its ancient and mediæval form, the letter G is a square, and the Square, which is the Sacred Symbol in Masonry, is placed in the centre in laying out buildings, in order that the walls may be truly aligned. G, of course, stands for Geometry, which word in former days was used as equivalent to Masonry, but as the Editor truly states, its primary reference is to the Grand Geometrician, not merely because it is the initial letter of that name, but because in its former square shape, it geometrically represented the four letters of the quadrilateral name of Jehovah. The idea of "four" can be expressed geometrically by no other figure than the square. Formerly, the Almighty was alluded to as the Square, and the Sacred Name was saluted four times. Undoubtedly, Gamma, as the third letter of the Greek Alphabet was used in notation as 3; but the essence of Masonry is geometrical representation, and the Gamma is the angle of the four-sided figure called the Square. John A. Cockburn.

A Grand Lodge Officer of Ireland, and an Architect, who had made a special study of the Temple, has told me that the gold pavement was, of course, not made of one heavy plate, which could not have been laid, but of small squares (hence our squares), and these were kept in place by ropes binding them, knotted at the corners of the floor.

I have been taught that "G" is the serpent with his tail in his mouth, the symbol of Tem. C. A. E.

The Apron.—(7) In addition to the varieties given on page 10, there are other exceptions :—

(*a*) Officers of Lodges Nos. 2, 4 and 12, the three existing Lodges which took part in the formation of the United Grand Lodge in 1717, are permitted to wear a garter blue stripe down the centre of the light blue collar.

(*b*) Members of Lodge No. 259 have a $\frac{3}{4}$-inch inner edge of garter blue to their aprons. Grand Stewards and Past Grand Stewards of the same Lodge have the same edge to their red aprons.

(*c*) Brethren of "London Rank" have similar aprons to Provincial Grand Officers, but with the word "London" and a Past Master's Jewel on the apron.

It is not mentioned that members of the Grand Lodge of Ireland wear very pale blue. V. S.

History of the Degree of Mark Master Mason.—The following gives in a concise form, for easy reference, the story of the Mark Master's degree, according to the most generally accepted accounts.

The degree of Mark Master Mason is the most operative degree of the Masonic system. Our operative predecessors frequently used "marks" to identify their work, and these

marks are found on many of the older ecclesiastical buildings in the British Isles.

The earliest mention of Masonic marks are found in documents of about 1600.

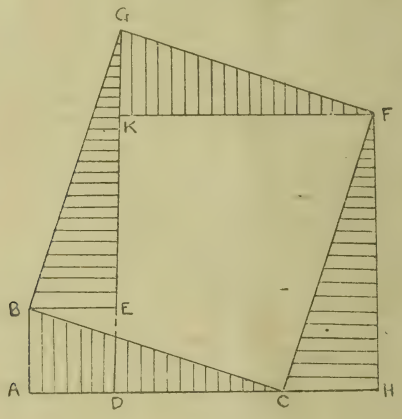
At first, there were two separate degrees, that of Mark Man conferred on Fellow Crafts, and that of Mark Master conferred on Master Masons. The first record of these degrees being conferred is in England, dated 1769. At first they were given under Royal Arch warrants, but after 1851 separate Lodges were instituted in this country, several being chartered by the Grand Chapter of Scotland. The two degrees of Mark Man and Mark Master became amalgamated about the middle of the nineteenth century, and in 1856 the Grand Lodge of Mark Master Masons was formed in England to have supreme jurisdicton over the degree.

In Scotland, the Mark was first given about the year 1778 in Craft Lodges, but it was not then under the jurisdiction of the Grand Lodge. About 1800, the Grand Lodge of Scotland definitely cut off all recognition of the degrees, and it came to be worked in Royal Arch Chapters, and was brought under the Grand Chapter when that body was formed in 1817. About the middle of the nineteenth century, the Grand Lodge formally recognised the degrees and by an agreement with the Grand Chapter, the Mark Man and Mark Master were then combined, and since that date, the degree of Mark Master Mason has been given both in Craft Lodges and Royal Arch Chapters. The Chair degree of R.W. Mark Master is, however, only given in a Royal Arch Chapter to the First Principal.

The first appearance of the Mark in America was about 1784, in which year there is a record of it being conferred in Halifax, Nova Scotia. In Canada and the United States it is now conferred under the Grand Chapters, but up to the year 1853, separate warrants for Mark Lodges were issued by the General Grand Chapter of the U.S.A.

The degree apparently did not reach Ireland until the nine-

teenth century, for the earliest known record of it being conferred in that country is dated 1825. There also, it is given in a Royal Arch Chapter as a preliminary degree to the Royal Arch, but the degree does not contain the "Mark Man" part. The Chair degree, which is called "Very Worshipful Master" is given only to the First Principal of a Royal Arch Chapter.



The Forty-Seventh Proposition.—The figure shown above is an interesting exemplification of the familiar theorem of Pythagoras. A square BCFG is constructed on the hypotenuse of the triangle ABC. GD and FH are drawn perpendicular to AC, and BE and FK perpendicular to GD. It is easily seen that the four triangles ABC, EBG, KGF and HCF are equal in all respects. The square BCFG is equal to the unshaded portion plus two of these triangles; the sum of the squares BEDA and KFHD is also equal to the unshaded portion plus two of these triangles. Hence the square on BC is equal to the square on AB plus the square on FH. But FH equals AC. Therefore, the square on the hypotenuse BC is equal to the sum of the squares on the two sides AB and AC.

Masonic Notes

VOL. 2. 1920 No. 4

MITHRAISM AS A POSSIBLE FORE-RUNNER OF FREEMASONRY.

By Dr. A. B. Allen.

DR. OLIVER in his "History of Initiation" (Lect. I, p. 13) says:—"I have denominated the surreptitous initiations *earth-born*, in contra-distinction to the purity of Freemasonry, which was certainly derived from above; and to those who contend that Masonry is nothing more than a miserable relic of idolatrous Mysteries, I would reply in the words of James (iii., 11, 12, 17) 'Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree bear olive berries, or a vine figs? So can no fountain yield both salt water and fresh. The wisdom that is from above is first pure, then peaceable, full of mercy and good fruits.' I wish to be distinct and intelligible on this point, and to declare explicitly my firm opinion founded on intense study and abstruse research, that the science which we now denominate Speculative Masonry, was coeval, at least, with the creation of our globe, and the far-famed Mysteries of idolatry were a subsequent institution founded on similar principles, with the design of conveying unity and permanence to the false worship, which it otherwise could never have acquired."

Hutchinson also contends the derivation of Freemasonry from Adam, continued through a long line of patriarchs to Moses and Solomon, and he does not deny that Masonry has borrowed much from the so-called Pagan Mysteries. In his "Spirit of Masonry" (Lect. II., p. 15) he says: "There is no doubt that our ceremonies and the Mysteries were derived from the rites, ceremonies and institutions of the ancients, and some of them from the remotest ages."

But it is Dr. Oliver who was the first to promulgate the idea that there were two systems of Masonry, originating in a common fountain, but flowing to us through different and distinct streams, one descending uninterruptedly through the patriarchs, especially Noah, and which is the one under which we practise; and the other, a schism from the former, corrupted and impure, has descended to us through the Pagan Mysteries. "Some of these" says Hutchinson, "preserved themselves from the corruptions of the times, and we find those sages and select men to whom were committed, and who retained the light of understanding and truth, unpolluted with the sins of the world, under the denomination of Magi among the Persians; Wise Men, Soothsayers and Astrologers among the Chaldeans; Philosophers among the Greeks and Romans; Brahmins among the Indians; Druids and Bards among the Britons; and with the people of God Solomon shone forth in the fullness of human wisdom."

Was the belief in a personal immortality communicated to Adam by divine revelation, and afterwards lost by the degradation of future generations, to be later on recovered but not revealed to the masses? We cannot answer that question, yet we do know that there has never been a period in the history of the world that has been so dark but that some ray of this doctrine of immortality has brought light to the general gloom.

Alger in his "Doctrine of the Future Life" thus summarizes the beliefs in immortality: "To the ancient Greek in general, death was a sad doom. When he lost a friend he sighed a melancholy farewell after him to the faded shore of ghosts. Summoned himself, he departed with a lingering look at the sun and a tearful adieu to the bright day and the green earth. To the Roman, death was a grim reality. To meet it himself he girded up his loins with an artificial firmness, but at its ravages among his friends he wailed in anguished abandonment. To his dying vision there was indeed a future, but shapes of distrust and shadow stood upon its disconsolate borders."

Anyone who ridicules, opposes or seeks to subvert any recognized, accepted or orthodox religion is sure to be denounced by the masses and punished by public intolerance. Socrates taught his followers to worship new and unknown deities, rather than the gods recognized by the State, and as a result was doomed to drink the poisoned bowl. Jesus taught his disciples and the people truths, which however true and pure, were different from those of his countrymen, and he was condemned to the Cross. So among the Pagan peoples, the new religious doctrines were concealed from the people and taught only in secret societies, to those who could prove themselves worthy and well qualified, to undergo the ordeal of a painful initiation. Furthermore, the doctrines were concealed by a veil of symbols understood only by the initiated.

These secret societies, teaching a new religion and a new theology, were called the Mysteries, of which each country had its own peculiar class. The design and nature of all these mysteries was to teach the doctrine of a future life of compensation. Pindar says: "Happy the man who descends beneath the hollow earth having beheld these mysteries. He knows the end, he knows the divine origin of life." Sophocles says: "They are thrice happy who descend to the shades below after having beheld these rites; for they alone have life in Hades, while all others suffer there every kind of evil." Isocrates says: "Those who have been initiated into the Mysteries entertain better hopes both as to the end of life and the whole of futurity." Not the aimless uncertain future life, but a pure state of conscious immortality in which the Soul or Ego is released from the physical prison and permitted to function upon higher planes.

The Mysteries were divided into two classes, the Lesser Mysteries and the Greater Mysteries; and progress in them was by a system of steps which may be considered analogous to our degrees. The first step was called "*Lustration*" or purification by water. Before being received into any of the ancient Mysteries, the Neophyte underwent a thorough cleansing

of the body by water to symbolize the purification of the heart necessary for a knowledge of and participation in the sacred lessons to be subsequently communicated to him. This ablution was practised as a religious rite among all the ancient nations, especially the Hebrews, Greeks and Romans.

The next step was called "*Initiation*" and here the drama upon which the Mystery was founded was enacted. The Neophyte impersonates the life, sufferings, death and resurrection of the God to whom each particular Mystery was dedicated. This constituted a symbolic instruction in the "*initia*" (the beginnings) of the religion which the Mystery taught.

The third and last of the progressive steps was "*Perfection,*" the ultimate object of the system. It was also called the "*Autopsy,*" from a Greek word meaning "to see with one's own eyes." It was the finished product of the teachings to the Neophyte of the Secret Doctrine of the Mystery.

The Mysteries were originally invented for the purpose of teaching two theological truths, the Unity of God and the Immortality of the Soul in a future life. The first was not taught allegorically, but was presented as an axiom near the end of the third grade, or Perfection. The second truth, the dogma of a future life, was presented allegorically in much the same manner in all the Mysteries, the name of the god being all that differed.

Although the analogy between these grades and the three so-called degrees in Masonry is not very close, yet Alexander Lenoir, the French Archæologist says "Omitting all reference to unimportant details of initiation, Freemasonry in all the points that it essentially comprehends is in direct relation with the Mysteries of the ancient world, and hence abstracting certain particular usages practised by modern Freemasons, it is evident that Freemasonry in no respect differs from the ancient Initiations of the Mysteries."

The lesson was taught in the Mysteries the same as in Freemasonry, by drama. Each had its own god or hero who is attacked, slain and descends into Hades or the Grave ; resurrected, (raised), and apotheosized as a god. Each Mystery had its own individual god. In Samothrace, in the Mysteries of the Cabiri, the hero or god was Atys ; it Egypt, Osiris and Isis ; in Greece, Demeter ; in Phoenicia, Dionysus ; in Syria, Adonis ; and in Persia those of Mithras, which were the last to perish after the advent of Christianity and the overthrow of polytheism.

Mithraism was originally the religion taught by Zoroaster, but modified to suit the requirements of the Western people. Mithras was the Zend name for the sun, and is used in their sacred writings known as the Avesta, or the Zendavesta. As Zend, or the sun, he is not worshipped as the Spirit itself but as the vehicle of the Spirit, in other words as the " Sun of God." " With their penances and tests of courage, they may be said to have been maintained by unbroken tradition through the secret societies of the Middle Ages, then by the Rosicrucians, down to that faint reflex of the latter, the Freemasonry of our own times." (C. W. King).

In tracing Mithraism down through the Egyptian and semi-Christian forms of Gnosticism we find talismans in Alexandria which combine symbols of Mithras with those of Abraxas in the same stone. In one instance, that of a green jasper having on one side the symbol of Mithras slaying the Bull, and on the other the Gnostic Pantheus, showing that these orders were contemporaneous. One effort to unite and reconcile various systems of philosophy or religious opinion on the basis of tenets common to all, shows all dieties from separate Orders converted into mere deified attributes of one and the same God. Thus, to the Initiates the apparently unlimited polytheism was reduced to the acknowledgement of but one Supreme Creator.

As in the East the worship of Serapis was combined with Christianity, so in the West the Mithraic Mysteries had their

influence on the religion of that time and place. Seel in his treatise upon Mithraism says: "As long as the Roman dominion lasted in Germany we find traces there of the Mosaic law: and in the same way, as there were single Jewish families among the Romans, so were there single Chirstians existing among the heathen. The latter, however, for the most part, ostensibly paid worship to the Roman gods in order to escape persecution, holding secretly in their hearts to the religion of Christ. It is very probable that, under the permitted symbols of Mithras, they worshipped the Son of God, and the Mysteries of Christianity. In this point of view the Mithraic monuments so frequent in Germany are evidences to the faith of the early Christian Romans."

That such a relationship between Mithraism and Christianity was actually alleged by the followers of Mithras is proved by Augustine (John i, Dis. 7). "I remember that the priests of the *fellow in the cap* (Mithras) used at one time to say 'Our Capped One is himself a Christian.'" This is further borne out by the interchange of the old festival held on December 25th in honour of the birthday of "The Invincible One." This was celebrated by the Great Games of the Circus and was afterwards transferred to the commemoration of the Birth of Christ, because that date was totally unknown. Chrysostom declares "The Birthday of Christ has been *lately* fixed at Rome upon the 25th of December in order that while the heathen were busied with their own profane ceremonies, the Christians might perform their holy rites without molestation."

Mithras was readily admitted as the type of Christ, Creator and Maintainer of the Universe, since the Zendavesta declares him to be the First Emanation of Ormuzd, the God Principle, and the Manifestation of Himself into the world. It was from this same creed that the Jews, after they had returned from the Babylonish Captivity, adopted all the angelology of their religion even to the minutest details. The International Encyclopaedia, after describing the captivity of the Jews in Babylon,

says :—" The Babylonish Captivity marks in every respect a turning-point in Hebrew history. It not only signifies the end of the national independence of the Hebrews, but also the beginning of the movement which led to the creation of a religious community, having as its fundamental principle the recognition of a single divine power ; but as a corollary to that principle was the acknowledgment of the divine law as it was revealed through Moses. It was during this exile that the first steps were taken which ultimately led to a sacred collection of books recognized by authoritative bodies as the Jewish and Christian Canon known as the Old Testament." (Encycl. vol. XI, p. 212).

Therefore it is to the Persians, to the worship of Mithras, that Judaism is indebted for its first belief in a future state, a state of rewards and punishments. It is from Mithras that they obtained their complete hierarchy of good and evil angels, taken almost verbatim from the lists given in the Zendavesta ; the soul's immortality and the last judgment—all of them essential parts of the Zoroastrian scheme, and recognized by Josephus as the fundamental doctrines of Judaism of his own times.

Leaving Judaism we find a continuation of Mithraism in the ceremonies of the Catholic Church. These ceremonies bear more than a mere resemblance to those of Mithras ; they have undoubtedly been adopted almost directly. The Neophytes were admitted into the Mysteries of Mithras by " Lustration " or cleansing ; they are admitted into the Church by " Baptism." In the worship of Mithras, the initiated celebrated a species of Eucharist in which a cup of water and bread are set out with the addition of certain words, in the sacrifice or act of worship of the person about to be initiated. The bread thus used was a round cake, emblem of the Sun, and called *Mizd*. Seel discovers in this name the origin of the Missa, or Bloodless Sacrifice in which the Mizd is the prototype of the Host. This etymology of "missa" is further borne out by the words of the

priest " Ite, missa est," the real meaning not being as usually rendered " Go, the Mass is finished," but was originally used at the completion of the general part of the service, and to dismiss the non-communicant part of the congregation. In this sense its meaning is " Depart, it is the Missa," in other words it is that part which can be revealed only to the Initiates.

The proof that Mithraism extended well into the Christian Era is shown by a letter written at the very end of the fourth century by Jerome to Laete in which he says : " A few years ago did not your kinsman, Gracchus, a name the very echo of patrician nobility, when holding the office of Prefect of the City, break down and burn the Cave of Mithras, with all the monstrous images which pervade the initiatory rites, as Corax, Niphus, the Soldier, the Lion, the Persian, Helios and Father Bromius ? " Even though the Cave was destroyed, that is no criterion that the Order was dead ; they probably continued to meet in secret for some time longer, for we find Mithraism proscribed by edict of Emperor Theodosius in the middle of the 5th Century A.D.

In the images mentioned, we can recognize symbols of the different so-called degrees, which at that time were termed " Tortures." The Mithraic probation lasted forty days, during which the candidate was tested by the Four Elements. The best list of these " tortures " is given by M. Lajard, in which he says : " These degrees were divided into four stages, Terrestrial, Aerial, Igneous and Divine, each consisting of three. The Terrestial comprised the Soldier, the Lion and the Bull ; the Aerial comprised the Vulture, the Ostrich and the Raven ; the Igneous comprised the Gryphon, the Horse and the Sun ; the Divine contained the Eagle, the Sparrow-Hawk and the Father of Fathers."

These twelve Tortures are sculptured on the border of the famous Mithraic tablets in the Innsbruck Museum, showing :

I. Man standing and about to plunge a dagger into the throat of a kneeling figure who holds up his hands in supplication.

II. Naked man lying on the earth, his head resting on his hand in the posture of repose, representing the penance of a bed of snow.

III. Naked man standing, with hands uplifted in a huge crescent, representing the trial by water.

IV. Naked man, but now with a pileus, a cap of liberty upon his head, rushing boldly into a great fire, the trial by fire.

V. The same figure struggling through a deep stream and endeavouring to grasp a rock.

VI. Bull.

VII. Four guests reclining at a horseshoe table, upon which is set a boar roasted whole.

VIII. Youth guided up a flight of stairs by a very aged man.

IX. Youth kneeling before a man in a long robe, whose hand he grasps in prayer.

X. The same figures but their positions are reversed.

XI. Seated man before whom kneels a naked, crowned youth, escorted by a man in a long robe.

XII. Naked man holding up the hind legs of a sacred cow, so as to receive in his face the stream still regarded by the Hindoos as the most efficient laver of regeneration.

Of course no ritual of Mithraism has come down to us, and the only knowledge of the cult has been obtained by archæolo-

gists and antiquarians in the study of sculptures and talismans which have been unearthed in various parts of Europe, which fortunately had escaped the destroying hand of our over-zealous early Christian Fathers. From these sculptures and talismans we learn that Mithraism was essentially a Fire Worship, or a worship of the Sun as the Fountain of all life. The Raven as one of its symbols is, in the Hellenic creed, an attribute to the Solar God. The Lion or Leo is, in astrological parlance the "House of the Sun." There are many sculptured scenes combining Mithras with the Sun. In one he appears to crown the Sun who kneels before him, using the left hand, while in the right he holds a cornucopia, symbolizing the value of the Sun's light and heat. In another Mithras and the Sun stand together clasping each other by the right hand. In still another, Mithras is mounting the Solar Chariot with four white horses, and ascending.

The Lion is represented trampling on the Serpent. In this case the serpent does not represent wisdom, but destruction. All of the Eastern religions, where serpents are deadly poisonous, use that reptile as the speaking type of the Principle of Evil, or the Destroyer. In this sculpture, therefore, we find the Solar God conquering the Destroyer.

There are also seven Fires, three of which are held in special reverence. "Fire of the Stars," that is the planet Venus, named Anahid: the "Fire of the Sun" named Mihr: and the "Fire of Lightning" or the Fire of Jupiter. The Mihr is the winged orb, so common in Assyrian and Egyptian sculpture, which seems to explain Malachi iv., 1—2: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as the calves in the stall."

But the most common Mithraic sculpture and talisman, and the one that seems to represent the summary of the Mithraic creed is "Mithras and the Bull." This is no earthly bull, but is the Goshurun or Heavenly Bull of the Avesta and represents the slaying of the World Bull by this World Saviour. There are a number of these scenes, slightly different, but practically all the same. The best description is given by Caylus ("Recueil d'Antiquités": vol.VI., p. 84) "In the centre is the usual type of Mithras slaughtering the Bull. Mithras is seen wearing the pointed Phrygian cap of Liberty, a tunic and a cloak. He is stabbing the Bull near the right shoulder, while a dog laps up the blood from the stab wound. The Bull's tail terminates in three ears of wheat; a huge scorpion is attacking his testes. On each side is a figure bearing a torch, one pointed up the other down. Surrounding the whole are the signs of the Zodiac. The group is flanked on one side by Phœbus in his four-horse car, and on the other by Luna in her two-horse car. Very frequently this sculpture will show a bird like a Raven above the Bull, as a messenger of Ormuzd and representing the Solar God; and at the bottom a Lion strangling a Serpent."

The symbology of this talisman may be thus explained: Mithras piercing the Bull's throat with his dagger, signifies the penetration of the Sun's Rays into the Earth by which all Nature is nourished as represented by the Dog licking up the blood that flows from the wound. The ears of wheat at the end of the Bull's tail, allude to the life-giving plants which sprang from the Primeval Bull (or Life, as the word in Zend means both Bull and Life). The Scorpion or Capricorn shows the necessity of water or Moisture which must co-operate with the Sun's Rays to bring about the growth of the seed sown; whilst the significant position of the Scorpion, at the genitals, expresses generative Heat. The torches, one pointing up, the other down, represent the rising and setting of the Sun, as do also the figures of Phœbus and Luna in their four-horse and two-horse chariots. The Lion and the Raven stand for the attendant priests. The slaying of the World Bull leads to the production of animal

life, and is the symbol of regeneration, of virility, of fertility and re-birth ; and that its death, even as providing food, leads again to life.

Other sculptures which have been discovered show other scenes which help to complete the legend of Mithras.

I. The Birth of Mithras is represented as springing from a rock, with a Phrygian Cap of Liberty on his head, a dagger in one hand and a torch in the other. Sometimes this is shown alone, sometimes with two shepherds as witnesses of the Miraculous Birth. A parallel may be seen in the Shepherds who were the official announcers of the Birth of Jesus. Sometimes a serpent and an egg are seen encircling the rock.

II. Mithras and the Tree. Mithras is seen partaking of the fruit of the tree, and clothing himself with the leaves. It is very easy to find the parallel of this in the Genesiac accounts.

III. Mithras and the Rock. Here he is wearing the cap of Liberty, kneeling and shooting an arrow at the rock from which a stream of water begins to flow, thus again acting as the World Saviour against the drought sent by the Evil One. Another parallel is seen in Moses striking the rock for the same purpose, and saving the Children of Israel in the desert of Zin. (Num. xx., 11).

Zoroaster's teachings concerning the origin of Man are given in an ancient Persian work called "Bundahish." According to his ideas the first creation of Ormuzd, or the Absolute, was Goshurun, the Heavenly Bull. This Bull was killed, and from his side came Gayomort, the first Man ; and from his tail came all vegetable life ; from his blood originated Wine ; and from his testes evolved all varieties of animals. In other words "In Death there is Life."

As a religion that gave rise to an initiation we have very little knowledge. All secret orders have an obligation to preserve inviolate their secrets, and we can easily presume the same

for Mithraism, especially since they have kept their secrets so zealously guarded. Its resemblance to the practice and worship among the Christians was so very close, and since it antedated Christianity, it is no stretch of the imagination to say that Christianity copied Mithraism certainly it was influenced by the rites of Mithras. And, it is no more than natural that our early Christian Fathers would strive to prove their own originality by destroying their model. This not only explains their bitter persecution of Mithraism, but in a negative way proves its authenticity. Both Orders used a ceremony of Baptism, a Sacred Meal, an Act of Anointing, and both offered Salvation by a Divine Messenger from one source, rather than several.

Although the ceremonies were performed by priests, we have no direct knowledge as to whether membership was limited to priests, or whether some of the worshippers were admitted as a reward for devotion or services rendered. The last is very probable, especially as there were different grades of progression. In fact, there were seven grades, the first three of which, the Raven, the Occult Man, and the Soldier, conferred Initiation but not participation in the Sacred Wisdom. The fourth grade, or Leo, was the first to give its initiates the true secrets, so that they were known as Metechoutes, or Perfected Ones. The fifth grade, the Persian, conferred the Phrygian cap of Liberty. The sixth made him a " Courier of the Sun," while the seventh gave him the title " Father " and was conferred only upon the most learned Elders and Directors of the Community. Origen states : (" Contra Celsum," vi., 22) " The Seven Grades of Mystic Initiation were intended to represent a form of Metempsychosis, or a succession of births and lives, one stage to be passed in each of the planets before perfect purity and wisdom could be obtained by any individual Ego."

In the Bibliothèque Nationale in Paris there is a papyrus which according to experts was written not later than the fourth century, at a period when Mithra worship was at its height.

Albrecht Dieterich has published the original Greek text with a German translation, and he is of the opinion that it is a fragment of the true Mithraic liturgy. It begins by stating that these mysteries are now written for the first time to confer immortality upon a child, the author having reached a point in seership where he can overlook the entire system of mysteries. The rest of the document is made up of prayers, secret words and mantrams which are pronounced by the candidate to enable him to surmount the obstacles that appear on his journey. The climax is reached when a god "young, with fiery locks, in a white garment and a scarlet mantle with a circlet of fire" appears. This "fire-god" is followed by Mithra himself who accepts the candidate as one of his followers with this prayer: "Be greeted, Lord of the Water; be greeted, Founder of the Earth; be greeted, Dictator of the Spirit. Lord, I depart, born again; while I am raised, and since I am raised, I die; born by the spirit which forms life, I become redeemed in death, and go the way Thou hast founded, which Thou hast decreed as a law, and fashioned as a sacrament."

The religion which inspired this document had plenty of ethical teaching. It seems to teach the doctrine of re-incarnation primarily; and that human ills are negligible because life here is only a period of experience to prepare the soul for its ascent to Heaven. It religiously conceals its own tenets, but tolerates those of every other Order; aims at embodying a chosen few only, rather than seeking converts; and while its influence may be noble, it will never appeal to the masses; yet the approbation of those few will be of inestimable value to the recipient, and the ties of Brotherhood will be equally as strong in the cult of Mithra, as in the Lodge Rooms of Freemasonry.

QUERIES.

No. 93.—Multa Pancis.—Wanted earliest references to or notices of this anonymous work. C. Gough.

No. 94.—Greater Lights.—When the Candidates first sees the Greater Lights in an open Lodge, which way should they be facing? Should the angle of the S. be towards the Candidate or away from him? C.N.P.

No. 95.—Derivation of Words.—May the derivation of the following words be supplied, please: Mason, Cable tow, Cowan, Lewis? Cosmo.

No. 96.—Tracing Board.—I understand that the English Tracing Board has certain designs painted on it, and so is different to the American Trestle Board which is perfectly plain. Are these two different symbols with different uses? Cosmo.

No. 97.—Grand High Priest.—Does this degree, which is given under the jurisdiction of Grand Chapters of Royal Arch Masons in Canada and the United States, constitute the installation ceremony of the Principal in question? Hugh.

No. 98.—Proof of Legend.—Has any proof of the historical accuracy of the Central Legend of our Masonic Structure ever been brought forward? Volo.

REPLIES.

The figures in parenthesis refer to the pages on which the corresponding queries are to be found. A Roman numeral indicates that the query originated in the previous volume.

No. 9.—Saint John.—(I., 5) The following rough translation from "Le Livre de l'Apprenti," Paris, 1908, is not without interest in this connection:

"Etymologically, *John*, it is true, is not derived from *Janus*, but rather from the Hebrew *Jeho h'annan*, which is translated by 'He whom Jeho favours.' The same verb appears in *H'anni-Baal* or Hannibal, which signifies Favourite of Baal. But *Jeho*

and *Baal* are no other than the names or titles of the sun. The latter was considered by the Phoenicians as a burning star, often a murderer, whose ravages are to be dreaded. The mystagogues of Israel saw in it, on the contrary, the image of the Light-God who enlightened the understanding. *Jeho h'annan, Johannes, Jehan,* or *John,* thus became the synonym of Man, enlightened or illuminated after the manner of the prophets. As well as artists of cathedrals, doubtless instructed in very ancient esoteric teachings, the real Thinker or Initiate is correct in calling himself *Brother of Saint John.*" L.A.

No. 13.—Past Master's Degree.—(I. 5) In many parts of the United States, the Master of a Lodge, on his installation, goes through no esoteric ceremony. The Grand Officers and Past Masters from these jurisdictions could not, of course, be present at the esoteric portion of the Installation Ceremony in England. Editor.

No. 19.—Jacob's Ladder.—(I. 24) In modern illustrations, either in books or on actual T.Bs., the ladder is usually depicted with seven rungs, and this I believe to be in accordance with the numerical scheme of symbolism which is followed in the three degrees of the Craft. Seven is the number of perfection, the number of the Spirit (*vide* "The Masonic Relation between Spirit and Matter" Vol. I., p. 17) and this is therefore, the correct number of rungs, having in view the fact that the ladder reaches up to heaven. It must be borne in mind that the Apprentice is not expected to ascend the ladder at his initiation; it is depicted on the T.B. and the means of ascent is partially explained to him. Editor.

No. 27.—Grand Cross of Constantine.—(I. 42) I have just learned that the Grand Cross of Constantine in the United States is conferred in the Supreme Grand Chapter, which is presided over by the Supreme Grand Sovereign. An Annual Conclave is held, when the Grand Cross is given to the retiring Grand Sovereign of the Imperial, Ecclesiastical and Military Order of the Red Cross of Constantine. Editor.

No. 45.—Royal Black Knights of Ireland.—(I. 104) The following appeared recently in the *Toronto Freemason*:

"It is claimed that from Prince Charles Edward and Ramsay came the Templars of the Scottish Rite; from Larmenius the French Templars; from D'Aumont the German Templars of Strict Observance; and from Beaulieu, the Swedish Templars of the Rite of Zinnendorf. The Masonic Order of the Temple as practised in Great Britain, Ireland and the British Dominions, is credited to the Baldwyn Encampment of Bristol and its co-ordinate. Papers read in and published by Ars Quatuor Coronatum Lodge, London, England, prove that all Chivalric Masonry was brought from France by Irish Roman Catholic Freemasons and conferred in Craft Lodges in the South of Ireland, and was of Jesuitical origin. The Roman Church lost control, and, after being 'polished and refined,' as stated by the late Brother Chetwode Crawley, conferred in the North of Ireland under lodge warrants and spread to Scotland, England and finally brought to the United States by officers of British regiments before the Revolution. This, we believe, to be the origin of Masonic Knights Templary, and also accounts for the existence of the Black Knights of Ireland, a higher branch of the Loyal Orange Institution, which is credited with working a number of 'side degrees,' that were thrown out by the Grand Chapter of R.A.M. of Scotland." Editor.

No. 54.—Emulation Working.—(11) I have heard that the explanation of the Movable Jewels which is given in the First Degree Tracing Board, is considered out of place by many prominent Masons, and for that reason, the explanation of the Board has not been considered "Emulation." With regard to the charges, I believe that the E.A. Charge is much more ancient than the other two, in fact, it is the survival of the Charge which was given in former times to every man who was made a Mason.—This dates from before the formation of the first Grand Lodge at which time, it is improbable that more than one degree existed. C N.P.

No. 59.—Clandestine Body.—(12) I can find no trace of the body to which Brother "Namdrah" refers, so perhaps he will give further particulars to enable us to continue the search.

S.K.

No. 60.—Deacons' Wands.—(12) I am unable to say why the Deacons' Wands are crossed during certain parts of our ceremonies; but the following note is given in Bro. G. Claret's "The Whole of Craft Masonry," 1840.

"While the Prayer is being given, the two Deacons join hands over the head of the candidate, holding their wands with the other. At the same time the I.G. presents the S——d to the Br——t, after which the S.D. resumes his seat."

The latter part of this note is strange, as the I.G. had already done this at the entrance.

Bro. G. Claret was a P.M. of Lodges 12 and 228, and as such, attended the Lodge of Reconciliation at least 6 times, and having acted as candidate twice for the 3rd degree, before that Lodge, it seems probable that he must have seen the method adopted by the L. of Reconciliation. So another question seems to arise, were the Wands meant to be crossed?

D.S.

No. 62.—Creation of Grand Lodge.—(13) Brother Casseres must remember that in English-speaking countries, Grand Lodges of the Craft Degrees do not recognize the authority of the various Supreme Councils. In these countries, the two jurisdictions work amicably side by side, but the three degrees of the Craft are not conferred by Supreme Councils. Many Grand Lodges would not recognize as a legal craft body, a Lodge which derives its authority from a Supreme Council of the Ancient and Accepted Rite, and if a number of such Lodges should shake off their allegiance to the Supreme Council and endeavour to form a Grand Lodge, it is not likely that they would be recognized by many other Grand Lodges. If, on the other hand, the Lodge in question did not own allegiance to any Supreme Council to start with, the latter could, of course, have no say in the matter.

L.A.

No. 63.—Analogy of Words.—(13) Having in view the fact that at one time there was no Royal Arch, and no I. Master in the Craft, I am inclined to believe that (3) was formerly in the Craft Ceremonies and that the other words are all derived from this. Editor.

No. 76.—Obligations.—(17) It seems to me that it is unlikely that we shall ever get much elucidation along these lines. Early in the eighteenth century, none of the work was in a printed form, and the manuscripts of that time did not contain anything of at all an esoteric nature. Editor.

No. 81.—W.M's Salutation.—(35) Surely this is only an archaic way of saying "How do you do?" The following appears in "The Great Mystery . . .," 1724: "The R. Wl. Masters and W. Fellows of the R.W. Lodge from whence I come greet you well." The expression still survives in some Lodges and I have heard it in different parts of the country. Editor.

No. 82.—The Swastica.—(35) So far as I am aware, the Swastica, or Fylfoot is now used only in Operative Masonry. The disappearance from Europe of this symbol, once so universally venerated, is one of the puzzles of Archæology. It is still the central feature in Operative Masonry. The Swastica is formed by the conjunction of four squares, and is built up whenever an Operative Lodge is opened. One of the squares lies on the open volume of the Sacred Law, the other three squares being added successively by the First, Second and Third Master Masons who preside over the Lodge. The Swastica was called by mediæval Masons, the Tetragammaton, the Square and the Gamma being formerly synonymous, probably because both in the Greek alphabet, and in the ecclesiastical alphabets of the Middle Ages the letter Gamma, now called G, was a perfect square. Twenty years ago I hazarded, in the columns of *Ars Quatuor Coronatorum*, the conjecture that the Swastica was the original form of the Sacred Symbol. When afterwards I became an Operative Mason and discovered it

"in the centre of the building" this view was strengthened. The close resemblance of the term Tetragammaton to the Tetragrammaton formed by the four Hebrew Characters in the middle chamber of the Temple is certainly striking. The Operative Guilds may have discouraged the use of the Swastica outside the Lodge, partly because it represented the ineffable name of the Deity, and partly because their great trade secret lay in formation of the Square. Possibly this may explain its disuse as an exoteric symbol. John A. Cockburn.

No. 83.—Presentation Past Master's Jewel.—(35) In England, the presentation of a Past Master's Jewel is a common custom, but it is not common in America, where breast jewels of any sort are rarely seen in Lodges. I am afraid I cannot agree with "Master Mason" that it is a practice to be discouraged. I do not feel that it is intended entirely as a reward for services rendered to the Lodge, but rather as a token to be worn with pride in future years as a memento of that year spent in the highest office which any Lodge can bestow upon its members.

Editor.

NOTES.

Ornaments of the Lodge.—(4) The following is a translation from "Le Livre du Compagnon," by Oswald Wirth, Paris, 1911.

The Letter G.

"One can wonder by what anomaly the seventh letter of the Latin alphabet intervenes in a symbolism which should be strictly universal. It is probable that a token of a more general symbolic value originally marked the centre of the great light of the Initiates. The alchemical ideogram of Salt after being opened like the figure 6, could have been changed by

corruption to our familiar G. But is it not more expedient to link this alphabetical character with the vital symbol of fertility

from which is derived the antique *croix gammée* called the Swastica ? This Wheel of universal Motion, or of animating Fire would very justly occupy the centre of the Blazing Star.

"Besides, there is no mention of the latter in any ritual prior to 1737, about which time this emblem was adopted by French lodges, which were then very much taken up with hermetic philosophy. The Masons of the eighteenth century then at once professed a sort of worship for the letter G, on account of which, according to the oldest French catechisms, they were passed to the degree of F.C. As for the meaning of this letter, it had to be looked for in the words: Glory, Grandeur and Geometry; Glory for God, Grandeur for the Master of the Lodge, and Geometry for the Brethren.

"'Does it not mean anything else?' the W.M. then asked, and he received the following reply:

"'Greater than you, W.M.!'

"'Now, who can be greater than me, who am Master of a just and perfect Lodge?'

"'It is God Himself, whose name this letter expresses by the English word *God*.'

"Many other explanations have been given since then of the mysterious monogram, the equivalent of the Greek Gamma and the Phoenician Gimel, which traces a square, and holds the third place in the primitive alphabet." L.A.

Masonic Calendar.—(I. 127) The following should be added:

Royal Ark Mariners. From the supposed date of the Flood. Add 2349.

Order of the Strict Observance. From the date of the death of Jacques de Molay. Subtract 1314.

History of the Royal Arch.—The following gives in a concise form, for easy reference, the story of the Order of the Holy Royal Arch, according to the most generally accepted accounts.

Early in the Eighteenth Century, the Master Mason degree probably contained the elements of what later became the Order of the Holy Royal Arch of Jerusalem. In England, Scotland and Ireland, the two degrees became separated about the year 1740. The Royal Arch first appeared in America about 1753.

At first, the degree was given in Craft Lodges and a Brother was said to have been "raised" to the Royal Arch. The first Grand Chapter was formed by the "Moderns" in 1767; at this time, the Sash was worn as a distinguishing badge, and it may have been started earlier. Also, it became the custom at this time to confer the Order only on Past Masters, and this gave rise to the degree of Honorary or Virtual Past Master to enable the Royal Arch to be conferred on those who were not actual Past Masters of a Craft Lodge.

In the period between 1765 and 1775, Chapters became organized distinct from Craft Lodges, and about the same time, the terms "companion" and "exalted" came into existence.

The "Ancients" formed a Grand Chapter in 1771, which was united with that of the "Moderns" in 1817. A Grand Chapter was also formed in York about the year 1770. The first Grand Chapter in America was that of Virginia formed in 1808. The Grand Chapter of Scotland was formed in 1817 and that of Ireland in 1829.

During the last century, the "Past Master" qualification for the Royal Arch was abandoned in England, Scotland and Ireland, but it is still retained in the United States and part of Canada.

The "Passing the Veils" is conferred preliminary to the Royal Arch in all countries except England, where the custom

only now exists in a few Chapters. This is probably the remnant of the degrees of Excellent and High Excellent Mason which were formerly sometimes conferred (as also were the degrees of Royal Ark Mariner and Mark Master Mason) as preliminary degrees to the Royal Arch. The degree of Excellent Mason is still conferred in Scotch Royal Arch Chapters, and constitutes the essential part of "Passing the Veils." The degree of Most Excellent Master is probably a development of the Excellent Mason, while the Super-Excellent Master may have evolved from the degree of High Excellent Mason.

The Swedish Rite.—This system of degrees is confined to Sweden. Twelve degrees are worked as follows:—

1. Entered Apprentice 2. Fellow Craft. 3. Master Mason.	St. John's Lodge.
4. Elect, or Scottish Apprentice and Fellowcraft. 5. Grand Scotch Elect, or Scottish Master of St. Andrew. 6. Knight of the East and Prince of Jerusalem, or Stuart Brother.	St. Andrew's Lodge.
7. Knight of the West, True Templar, Master of the Key, or Confidant of Solomon. 8. Knight of the South, or Confidant of St. John. 9. Confidant of St. Andrew.	Chapter.
10. Member of the Chapter, or Knight of the Red Cross. 11. Dignitary of the Chapter, or Commander of the Red Cross. 12. Vicar of Solomon.	Illuminated Chapter.

The fifth degree entitles its members to civil rank in Sweden; the eleventh degree is only conferred on certain nobles of the

kingdom, while the twelfth degree is restricted to the King, who is the head of the Order.

The Order of Charles XIII. is a separate royal Order which is conferred only on Freemasons. It was founded by Charles XIII., who ascended the throne in 1809. The King of Sweden is perpetual Grand Master. Excluding the King and Royal Princes, the number of members is limited to 30, of whom 27 are lay members, and three ecclesiastical.

Another English Grand Lodge.—A work will shortly be issued to subscription which will prove of exceptional interest to students of Masonic history. This will be issued under the auspices of the Manchester Association for Masonic research. The author is the President, Wor. Bro. Eustace B. Beesley, who will photographically illustrate the volume, which will be entitled "The History of the Wigan Grand Lodge (Lancashire)." This contribution to English Masonic history, "reveals to the Craft for the first time the hitherto undisclosed records of another English Grand Lodge," which existed from 1823 to 1868. The Minute Book for the whole of that period will be printed. The subscription list will be closed at the end of March for England and on May 31st for overseas subscribers. The Honorary Secretary of the Association is Wor. Bro. C. P. Noar, 50, Murray Street, Higher Broughton, Manchester. The edition will consist of a thousand copies at half-a-guinea.

J. Potter Briscoe.

Masonic Notes

VOL. 2. 1920 NO. 5

ENGLISH MASONIC CERAMICS.

By J. Potter Briscoe.

THE study of English Ceramic Ware, whether porcelain or earthenware, is interesting to the student of manufacture, fictile art, or Freemasonry. This study, as already suggested, can be pursued from the standpoint of industrial art and sources of production, applied science, design and colour, and the significance of the Masonic Emblems with which the products of the potter are decorated: it is a study in economics, art, and Masonic teaching alike.

This field of research has by no means been worked even to a moderate degree, and consequently there is ample room for enthusiastic students to follow up the subject.

This being a special department of ceramic art as regards decoration, it has only been very scantily treated by writers on either porcelain or earthenware.

Specimens, of course, are to be found in our National and Municipal Museums, and in Masonic and private collections, but only to a restricted extent. These require to be systematically worked, and the co-operation of Curators and private collectors sought. Fine specimens of Masonic Ceramic work are seldom to be "picked up," and generally these command a good price as there are keen collectors constantly on the look out for them. Dated specimens are of great rarity. It is not easy to discover the exact dates of production and makers of these specimens of Masonic interest. Only by a general study and comparison of specimens can the place of production be determined with any degree of certainty.

The objects generally consisted of jugs, drinking mugs, plates, etc. These were produced at Liverpool, Leeds and the neighbourhood, Sunderland, Lowestoft, several places in the Potteries, Worcester, and Rockingham. They appear to range from 1780 to about 1820; a period of forty years. Earlier than the first-mentioned year, transfer printing was discovered, in 1749, but it was not patented until 1756. It is not known, however, that Masonic pieces were produced at so early a date; not until about 1780, as stated. Leeds and Liverpool were amongst the earliest potteries to produce decorated transfer work; lustre pieces followed, combined with transfer work, about 1800, and were of excellent workmanship for a quarter of a century; after which, to 1850 and later, the work was less carefully performed. Many of the Masonic pieces of transfer work were inartistically coloured. Some good old blue and white Spode was produced.

The Masonic Ceramics bore devices generally on the centre of both sides, and under the lip of the jugs; often with scraps of Masonic songs, other rhymes and sentiments, and rarely a personal name or initials. A M.M. who is observant will readily recognise the emblems which are produced on china and earthenware. These are almost invariably the All-seeing Eye, the square and the compass, the chequered floor, and well-known figures.

QUERIES.

No. 99.—Happy to Meet.—In many Scotch Lodges, the J.W.'s parting speech is given thus: "Happy to meet; sorry to part; happy to meet again." Is this form older than that given in English Lodges? What is the practice under other jurisdictions? C. N., P.

No. 100.—Principals at Opening Chapter.—Up to 1902, in England, only Installed Principals were allowed to be present at the opening of a Royal Arch Chapter, the other Companions being admitted when the opening ceremony was completed.

Since that year, all members have been allowed to be present at that ceremony. Can anyone say whether this practice has ever existed in other jurisdictions? C. N. P.

No. 101.—Interval between Degrees.—It seems to be a rule in English-speaking countries that one month must elapse after taking the first degree before one can be passed to the second, after which another month must elapse before the third. When were these time limits introduced, and are they universal? C. N. P.

No. 102.—Irish Custom.—I have heard that formerly in Irish Lodges, when the candidate is restored to L., the Brethren are formed up in two rows, those in the N. with outstretched hands, and those in the S. with drawn swords. Can any Irish Brother say whether this is still the practice? Cosmo.

No. 103.—Privileges of a Lewis.—According to the English lectures, a Lewis has the right "to be made a Mason before any other person, however dignified." Does this give him the right to be initiated before he has attained the age of twenty-one? Volo.

No. 104.—The Blacksmith and King Solomon.—Can you let me have an account of the legend of the Blacksmith and King Solomon? W. L. L.

No. 105.—Pursuivant.—Can any Brother tell me how the office of Grand Pursuivant originated? Was this office in existence before there were Inner Guards in Lodges? L. A.

No. 106.—Moon Lodges.—In the *New Zealand Craftsman* of February 2nd, 1920, I find the following under the heading "Moon Lodges":—

"The practice of regulating Masonic meetings so as to be near the full moon is almost exclusively used by country Lodges, and the obvious intention is to give members of such Lodges living at a distance as much light as possible in going to or returning from Lodge. And it would appear that the

best way to compass this object would be to provide in the by-laws that the night selected should be that on or nearest to the full moon. This would seem to be the most simple solution to provide a maximum of moonlight on nights of meeting. But there are Lodges which vary this order by arranging for ' on or before in each month,' and this is sometimes responsible for a sort of puzzle problem, and non-compliance with the by-laws. The following is a case in point :—A Lodge enacts in its by-laws to hold its meetings on Thursday on or before full moon in each month. The full moon in February is on Wednesday, 4th. Consequently there is no Thursday before that full moon in the month of February. It is then the custom to select the Thursday in February immediately prior to the full moon in March. But this year the immediate Thursday before the March full moon—which is Friday, the 5th—is Thursday, 4th March, which leaves February entirely without a meeting night, as provided in its by-laws, viz., Thursday before the full moon in the month of February. The problem may be susceptible of solution, but it can only be a haphazard one, if the by-laws are to receive consideration. By omitting the words ' before ' or ' after,' and accepting ' on or nearest,' the best results accruing from a maximum amount of moonlight would be secured, the by-laws could always be complied with, and no contention could arise as to the actual and proper night of meeting."

I have often heard of Lodges in this country whose days of meeting depend on the moon, but this is the first time that I have ever seen the reason given. As a matter of fact I had an idea it was an operative custom, or possibly connected in some way with symbolism. Can any Brother give me further information on the subject ? L. A.

REPLIES.

The figures in parenthesis refer to the pages on which the corresponding queries are to be found. A Roman numeral indicates that the query originated in the previous volume.

No. 9.—Saint John.—(I. 5) Bro. A. F. A. Woodford in Kenning's Masonic Cyclopædia says (art. Saint John the Baptist)

that many of the Crafts held their annual festival on St. John the Baptist's Day. In speaking of Saint John the Evangelist he states that his day " has long been connected with our Order—and properly so, as he may be called the ' apostle of brotherly love.' " Cosmo.

No. 46.—Half-Yearly Election.—(I. 105) The election half-yearly of the Master of the Lodge was customary in the early days of the English Grand Lodge, and I have also recorded a number of instances of half-yearly elections of officers, the last noted by me being in 1813. There is little doubt, I think, that the practice is obsolete in this country as the Constitutions prescribe an annual election. G. Trevelyan Lee.

This was the regular Irish custom once, and I have met Masons who remembered it being done. Gimel.

No. 71.—Heredom.—(16) The following is taken from Kenning's Cyclopædia. " It is generally written H—R—D—M and is interpreted Herodom, Haeredum, Harodim, Haeredom, Heredum. It is also written Heredon, Heroden . . . Some suppose that it is a Jacobite cant word for the heritage of the dethroned sovereign from ' Haeres ' ; others that it only means that the Scottish Masonry, as it was called, was the heir of the Kilwinning Masonry. . . In all the early Scottish rituals the allusion is to the ' Montagne de Heredon,' and which is said to exist in Scotland, near Kilwinning. The three mountains are Mount Moriah, Mount Sinai and Mount Heredon. We are inclined to think that it was a cant word, and possibly had a Jacobite double meaning. It may, however, be purely mystical after all." Cosmo.

No. 80.—Classes of F.C.'s.—(34) For the change of designation referred to by Bro. Master I fancy the Emulation Lodge of Improvement may be responsible. Whether the Stability working also has the same wording I cannot say positively, but at least one or two other rituals consistently keep to the term " Lodge " and do not speak of either group as a " class." In " Solomon in all his glory " they are called " divisions."

Some students, perhaps, may regard an attempt to draw a distinction, in this particular instance, between the terms "lodge" and "class" as savouring of hypercriticism. But it will be remembered that the word "class" does occur (in a not very distant context) in a technical sense, viz., when the Menatzchim are termed "that superior *class*," etc. This is a statement founded on II. Chron. ii. 18. The Craftsmen as a body are (in I. Chron. xxii. 2, etc.) generically termed *chotz'bim*, which comprised several distinct *classes* of workmen such as *menatzchim*, *giblim* and *bonim*, corresponding to our "mark-masters," stone-squarers, and erectors. The feature common to them all was that they were skilled artizans, as contrasted with the *noseh-sabbal* or unskilled labourers. Their occupations differed, and probably so too did their wages, but they involved no difference of grade, as between fellow-crafts and apprentices.

Whether the fifteen F.C.'s (i.e., *chotz'bim*) selected to undertake the quest were all of the same class of operatives is not definitely stated; but it is conceivably possible that five representatives were chosen from each class, in which case our present ritual would be verbally exact. The old assertion in "Three Distinct Knocks" that twelve of them were the actual twelve who recanted, and who certainly were *menatzchim*, may safely be rejected.

Why however our Bro. Master should take exception to the statement that they formed themselves into three F.C.L.'s I cannot see. Surely it merely implies that instead of wandering off individually they wisely agreed to prosecute their task in groups; and, after all, five F.C.'s do constitute (or "hold") a Lodge.

W. W. C. C.

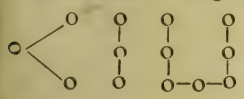
No. 82.—The Swastica.—(35) The "Swastica" is used in the Fellowcraft degree. There it is presented at the altar as the candidate takes his obligation, and is so obvious that students of symbolism seem to have overlooked it entirely! With the old guilds, the swastica was the symbol of the pole star, that is of revolution, generation, creation, action. It is therefore

peculiarly appropriate to the craftsman as a worker. The significance and history of the swastica is given briefly in "Guild Masonry in the Making," by Dr. Charles H. Merz. The symbol is universal, one of the oldest known. The ancient Egyptian mysteries as pictured on monuments give this ceremonial display of the living swastica exactly as modern Fellowcrafts use it, according to Dr. Churchward, in his "Signs and Symbols of Primordial Man." America.

No. 84.—Inverness Tracing Board.—(35) The query about the letters on the Inverness Third T.B. is very interesting, and I am sorry it has not yet drawn a reply. Meanwhile may I mention that they make up the Greek word στοά, meaning "a porch"? I scarcely dare to hint that this is the solution, but it is at least a coincidence. W. W. C. C.

No. 85.—Obsolete Royal Arch Symbols.—(36) Macoy's "Cyclopædia and Dictionary of Freemasonry" has the following: "Quadrangular Diagram. This figure, which appears on some of the old Royal Arch floor-cloths, reminds us of the seven pairs of pillars which supported King Solomon's private avenue, the seven steps in advancing, and the seven seals; for in those days the O.B. was sealed seven times. The entire hieroglyphic, including the linear and angular triads, and the quadrangular diagram, was used in the continental degree of Secret Master, to express the Tetragrammaton, or Sacred Name, which they assert was found written upon the ancient monuments of Jerusalem."

The cut, or figure, is given in the dictionary as follows:



or the reverse of the one on page 22. H. R.

No. 86.—Magar.—(46) Unless some better solution of the word Magar is forthcoming, I would suggest that possibly the letters were *seven* in number, viz., GRLAGAM, though Bro. C. A. B. only noticed five; and they were intended to denote the

liberal arts and sciences—which in the 2° Lecture are definitely connected with the W.S. A W.S. of only five ss. would be a misnomer, if not an absurdity. W. W. C. C.

No. 87.—Length of C.T.—(46) The following is taken from *The Masonic Secretaries' Journal* of May, 1919: "The limit fixed for obligatory attendance at the Annual Assembly, as given in the Old Charges, varies from 5 miles in 7 of the old MSS. to 7 miles (3 MSS.), 10 miles (3 MSS.), 30 miles (1 MS.), 40 miles (2 MSS.). The majority give 50 miles. In Ireland, the symbolic length of the C.T. of an E.A. is one mile, of a F.C. two miles, and of a M.M. three miles."

I have heard that in Pennsylvania Lodges in 1° this length has been defined as about 600 feet, but I have no idea what this means, or what the length in this case refers to. In Mexico, it is "from one extremity of the hemisphere to the other." In Dutch Masonry, it is the length of one's conscience. I do not think it has been defined in jurisdictions of England, Scotland, Canada, New Zealand or Australia. Editor.

The best definition I have heard is "within the scope of a Brother's reasonable ability." I have been told that the question was debated at a Masonic Conference held in the U.S. some years ago, and this conclusion arrived at.

S. Clifton Bingham.

Early writers have defined this to be three miles for an E.A., symbolically meaning the "scope of a man's reasonable ability." In the F.C. and M.M. degrees, however, the C.T. symbolizes the covenant by which all Masons are tied. "I drew them with cords of a man, with bands of love" (Hosea xi. 4). The C.T. is probably deriven from the German "*kabeltau*." J. P. B.

No. 88.—Situation of Ashlars.—(47) In "Etiquette of Freemasonry" p. 37, the author states: "The proper place for the Rough Ashlar is on the floor in front of the Junior Warden's pedestal (not *on* the pedestal, as one sometimes sees it placed) . . . The Perfect Ashlar . . . should be immediately in front of the

Senior Warden's pedestal, *properly suspended, with the Lewis inserted in the centre.*"

In *Miscellanea Latomorum* (Old Series) No. 7, p. 49, the late Bro. John Yarker stated: "In the old York Ritual the Rough was in the vicinity of E.A.P.'s, the Perfect Ashlar or Cube before the F.C.'s."

In Irish Lodges, the Ashlars are usually on each side of the V.S.L. on the pedestal. In England, they are usually seen on the pedestals of the J.W. and S.W. respectively, or sometimes (in the north of England) on the floor in front of those officers. New Zealand and Australia follow the English practice. In Canada and the U.S.A., the usual position for the Rough Ashlar is on the floor in the N.E., and the Perfect Ashlar on the floor in the S.E. L. A.

In Scotland, the positions vary, and there is no settled rule. The best practice appears to be for them to be on the right and left of the Master on the daïs, the Polished Ashlar to the N. in the S.W.'s Column, and the Unpolished Ashlar to the S. in the J.W.'s Column. Scotia.

No. 89.—Shape of Mark.—(47) In Scotland, the rules governing the shape of a Mark, have not yet, I believe, been laid down, but probably will be soon. One geometrical figure is, of course, prohibited. Apart from this the following is a suggested rule recently put forward to the Supreme Grand Chapter by a prominent Mason:

"In accordance with the ancient operative practice of centuries past in Scotland, a Mason's Mark must consist of straight, not curved lines, forming a definite mathematical figure.

"The number of points, whether odd or even, does not matter, and the words of the Ritual to this extent fall to be modified; but the rule to use or count only odd points, having obtained in the *speculative* craft for upwards of 100 years, it should, if possible, be observed.

" In any case, a point or portion of a line which is not an end of a straight line, but is merely at a crossing of one line over another cannot be deemed a point in the sense of the Ritual. At an intersection where one line meets another but does not cross it, there is a countable point."

There are, however, arguments against part of this rule, for the old Ritual of Chapter Esk, No. 42, says : " Straight or curved lines." The old manuscript Ritual in the possession of the Supreme Grand Chapter says " 3, 5, 7, 9, or 11 points joined together to form any figure they pleased except . . . "

S. G. L.

In all countries, the Candidate has the right to choose his own Mark, and one particular figure is prohibited. In many parts of Australia and New Zealand the Mark consists " of 3, 5, 7 or any other odd number of lines or salient points joined together by lines" and this is also the Scotch practice. In England, straight lines are essential which must be joined up into one figure ; the number of lines or points is immaterial. The same is the case in Canada, in which country it has been laid down that the Mark must be a figure capable of being cut with the mallet and chisel. In Ireland and the United States, there is no restriction on curved lines, and it is not essential for the lines to be joined up, and such figures as Crests and Cartouches are quite in order. Editor.

There is no law governing the selection of a Mark under the Grand Lodge of M.M.M.'s of Victoria (Australia), except that it must not be one previously selected by another member of the same Lodge. R. E. Trebilcock.

The assertion of Mr. C. W. King, that an essential principle underlying the ancient operatives' marks is that each mark had an odd number of terminations, seems to be disproved by scores of authentic marks found in abbeys and minsters. Variants of crosses, squares and double-triangles are frequent ; and seem to be incompatible with such a rule. In any case it could only apply to hewers' personal marks, not to those which denoted the order and juxtaposition of the stones. W.W.C.C.

No. 90.—Freeborn.—(47)In America, this is sometimes considered a " Landmark " of the Fraternity. Formerly, freedom by birth was a necessary qualification in all countries, but after the abolition of slavery, the qualification under the Grand Lodge of England was altered from " freeborn " to " free." In English Lodges, even if a candidate is born in bondage, he may be made a Mason, provided he is free at the time of his initiation. The American ritual gives the qualification as " a man, free born, of lawful age and well recommended," while the Canadian expression is very similar : " a man, free born and of mature age, and under the T. of G.R." Australia and New Zealand follow the English practice and make " free " the qualification ; in Ireland, it is necessary to be " free born." On a petition for admission to the Operative Guild, the candidate states that he is " the son of a Free Man." Editor.

As the Grand Lodge of Scotland does not recognise any Craft ritual, variations are to be found. The phrase used is sometimes " free by birth," sometimes " free born " and sometimes simply " free." I think the English practice of using simply the word " free " is accepted by the best Lodges as a rule.
Scotia.

No. 91.—Fixed and Movable Jewels.—(47) In England, the Square, Level and Plumb-rule are called Movable Jewels because the Officers who wear them pass them on to their successors, while the Fixed Jewels are the Rough Ashlar, the Perfect Ashlar and the Tracing Board. In America, the reverse is the case. The Rough Ashlar, the Perfect Ashlar and the Trestle Board are not appropriated to any special parts of the Lodge and are called Movable Jewels, while the Immovable Jewels are the Square, Level and Plumb. The English system is evidently the older one, for the lectures of the early part of the eighteenth century state that the Fixed Jewels are " the Trasel Board, Rough Ashlar and Broached Thurnal." The latter was probably a cube surmounted by a pyramid and later was called the " Pointed Cubical Stone." In time, its place among the Jewels was taken by the " Dented Ashlar," " Perpend

Ashlar" or "Perfect Ashlar," which words were in use about 1770. The Operative Guilds, in addition to the Broached Thurnal speak of the Rough Ashlar (as hewn from the quarries), the Rough Dressed Ashlar (prepared by Apprentices) and the Perfect Ashlar (prepared by F.Cs.).

In Scotland, Canada, New Zealand and Australia, the English system is adhered to. Editor.

The Grand Lodge of Ireland gives no explanation of these Jewels now, but I personally follow the American method. I explain the Jewels on the collars of the W.M., S.W. and J.W. as the Immovable Jewels, as they are found always E., W. and S. when the Lodge is open. I explain the Rough and Smooth Ashlars as the Movable Jewels, and the Checkered Carpet as the survival of the Tracing Board which is not now found in Irish Lodges. Gimel.

No. 92.—Scottish Rite Degrees.—(47) Although the Supreme Councils of the British Isles only confer the highest degrees on a very few, they are in perfect amity with many Supreme Councils who do not limit the membership in the same way. Thus, a Mason who has received the 32° in the U.S.A. is free to visit meetings of Scottish Rite bodies in the British Isles in any degree up to and including the 32°. Naturally, however, if he wishes to affiliate with a Chapter in the old country, he will not have the same standing as a Mason who has received the high degrees under one of the British Supreme Councils. Cosmo.

NOTES.

The Grand Orient of France.—(I. 98) I was sorry in reading American Mason's reply to my paper on the Grand Orient of France, to find that his arguments were the same old ones, some dogmatical (and hence debatable) and the others erroneous.

He starts by quoting the first paragraph of Anderson's Constitution and draws from it his conclusions, that to be a

Mason it is absolutely necessary to believe in God—whose God? Evidently the God of the Bible in his own mind. He ignores the fact that in the early 18th century it was still necessary to cover researches in all the domains of science and philosophy with a religious cloak under risk of severe punishment. The Rosicrucian philosophers, who were the real founders of speculative Masonry, had certainly no intention of adding a fifth wheel to the car of the religions. Their motto "Vitriol" (a Latin motto meaning: "Go inside the earth, and if you purify yourself, you will find the hidden stone") shows well that they intended to probe everything and to find the truth, and to that end every man of whatever creed or philosophy was called upon to join. Also, on Anderson's authority, we find the following: "Though in ancient times Masons were charged in every country to be of the religion of that country, whatever it was, yet it is now thought more expedient to oblige them to that religion in which all men agree, leaving their particular opinion to themselves; that is, to be good men and true, men of honour and honesty." (Extract from the "Charges of a Free-Mason, from the antient records of Lodges beyond sea and those of England, Scotland and Ireland for the uses of London Lodges.") On this authority, it is true that we admit "Atheists" as American Mason calls the Idealists, whose researches have drawn them away from the recognised dogmatical religions and known under the names of Agnostics, Rationalists, Freethinkers, or unorthodox, in the Anglo-Saxon world. But we do not admit the "Stupid Atheist," or the religious or irreligious libertine; these are left outside the door of our temples, in which there would not be any work for them. I do not deny that some will sometimes pass inside the doors, but what Masonry is free of them? We are all of us only human builders! All necessary landmarks have been kept by us, with more or less prominence. We have the same old symbols (which by the by can be unlocked with seven different keys). Everything is to be found that will teach men to be good and true, men of honour and honesty; everything essential to a society whose aim is Universal Brotherhood.

American Mason compares the Grand Orient of France with the Union League Club. I have not the pleasure of knowing this society, but if its labours are the same as ours, so much the better for America. But his parallel is false, as we are a properly constituted Masonic body, whose regularity cannot be denied. Rome denies the right to Anglicans to call themselves Catholics, but the Anglicans call themselves and are Catholics. Is the Anglo-Saxon Masonry the Vatican of our Society? The assertion that English Masonry is the only origin of Masonry is very debatable. Some of its founders were (at least one) of French origin, such as Bro. Desaguliers, one of the first Grand Masters; and I am told the real organiser of our ritualistic ceremonies, and all the others were imbued of that philosophical science, Rosicrucianism, which was quite continental; but this is another subject.

Our ritual embodies a code of morality, identical with that of the English Masonic Ritual, with which I am perfectly well acquainted, and contains all the Hiramic legend. Our labours in lodge are purely masonic from beginning to end, differing from the English simply in certain details. In spite of American Mason's criticisms, it is really incontrovertible that we are Masons, acting as Masons.

Passing from the metaphysical to the practical, I am rather surprised that, before expressing his opinions, American Mason did not procure a copy of our Constitution. Had he done so he would not have made so many mistakes. If I stated we were a democratic body, it is because we are so, and after 30 years of active Masonic life I ought to be well acquainted with my own Society. His chief mistake is that he has mixed up the Supreme Council 33° with the Grand Orient of France, and formed one whole of two distinct and separate bodies. The Grand Orient recognises the three first degrees only, and this has always been its policy. Several times in its history it tried to acquire all the other degrees, so as to stamp them out, but did not succeed, so prompt were they to be born again! It then passed an agreement with the Supreme Council 33° with which it lives at peace but quite independently.

The Grand Orient is simply a managing body composed of 33 members elected for three years and renewed every year by one-third. These are elected by an individual and secret ballot by the deputies of all the Lodges of the Federation. (One deputy per Lodge, elected by a similar individual ballot). These deputies meet once a year, in September generally, as a Grand Lodge or Convent. To this Grand Lodge alone is devolved the legislative right of the Federation. It cannot put on the statute book any new laws or decrees without first having the assent of all the Lodges.

Our Grand Master, or President of the Council of the Order, as well as the other Grand Officers, are elected by vote out of, and by, the 33 members of the Council. No member can be re-elected at his coming out of office before a lapse of at least a year. The functions of the Grand Orient, or Council of the Order, are to manage and centralise all our labours and also to represent the Federation as regards the other Masonic Powers in friendly relation with us.

We are told we are a political body. No ! We are not. It is forbidden to speak of politics or religion in our Lodges. But we certainly study and debate in our Lodges every subject of human interest. For this purpose some Lodges meet once a week and most, fortnightly. On this, individually and without coercion, we may put into practice in the outside world, the result of our research. Evidently the subjects are so well thrashed out that when they come into the domain of public affairs they are eagerly seized and adopted for the benefit of all. Believe me, our labours do honour to Masonry and are far from being sterile.

Repugnant to American Masonry is the idea of not placing the Bible on the altar. That may be so, but we are not aggrieved at seeing it on theirs. This is a matter of tolerance and broad-mindedness. Personally, I have no objection to seeing it, for many of its pages are worthy of our teachings, but to regard it as a book of revealed truth is another matter. Do not most modern ministers, even in the churches, hold views on this

point very different from those which obtained in earlier times? Now what about Moslems? Why in India do the English Grand Lodge allow the use of the Koran? Would the other Asiatics or African peoples be allowed to replace the V.S.L. by their particular Book which is to them as sacred as is the Bible to our Christian world? Why should not all Masons come to an agreement and place on the altar a Code of Moral Laws, pure and simple, by which no conscience would be hurt?

I confess I do not quite follow American Mason when he calls the first paragraph of our Constitution a "colourless paragraph." I have had the pleasure of hearing it developed for hours by some eminent philosophers. Yet to him it means nothing. A great many English Masons have judged it as of great wisdom. Anyway there is nothing to hurt a conscience, but everything to cement all men together and form that ideal lodge described by a Brother Philosopher of the eighteenth century (Helvetius, Voltaire, or Diderot?) "There I have enjoyed more than once the delightful conversation of Cleobulus and the small number of friends whom he brings together, for he has friends and is not afraid of losing them. Here is the secret he has of keeping them. He has never asked any of them to conform their feelings to his own; he does not trouble himself about their opinions or fancies . . . There I have witnessed the Pyrrhonian shaking the hand of the Sceptic, the Sceptic cheering the success of the Atheist, the Atheist opening his purse to the Deist, the latter offering in his turn his service to the Spinozist; in short, all the philosophical sects brought and united together by the bands of friendship . . . There dwell Concord, Love of Truth, Frankness and Peace."

To sum up, I ask all Masons to raise their ideals above the petty views of narrow circles, to look round broadly, to search all means that will bring all men together, to be Modern and above all, not to make of our order an anchylosed, or mummified Body. To act otherwise is to keep loose all over the world those bad passions represented so well by the bad fellowcraft of our Hiramic legend.

L. V. Margerand.

Masonic Notes

VOL. 2. 1920 NO. 6

THAT BRIGHT MORNING STAR.

A Paper by H. B. Bridge, read at the Installed Masters' Lodge, Wellington. Reprinted from the "Masonic Journal" of South Africa.

THE brethren will recognise, without more specific reference, which is undesirable, the part of the ritual from which the title of this paper is an extract. Probably there is no sentence in the whole of the Masonic ritual, as we now have it, which has been a more fruitful source of controversy than the one to which reference is here made. Quite recently it was the subject of dispute in the columns of our excellent local Masonic Journal, the *N.Z. Craftsman*, and the writer has seen from time to time more or less acrimonious criticism of the allusion to the Morning Star in other journals devoted to Craft matters and interests. As is the case in most contentions, the very best intentions form, or lie at, the basis of the trouble. In this particular instance jealousy for the rigid adherence to the non-sectarian character of Masonry, an attitude absolutely vital to the universality and progress of our institutions, is responsible for the hostility shown by many well-meaning brethren to this ritualistic passage. It is argued by these good, though over-zealous and mistaken people that this reference to "that Bright Morning Star" is an allusion to the Founder of Christianity, and as such should never have been included in, or retained in, the ritual of an Association professing entire freedom from denominational creed or dogma outside of the simple, basic belief in the existence of a Supreme Being, T.G.A.O.T.U. It will be noticed that the expression "retained in" the ritual has been used. The reason

for this is that some of the writers on the subject have suggested that the sentence under review is a survival from the Operative Masons' ritual, and, doubtless, found its way therein at the time Operative Masons were under the patronage and domination of the Roman Church. My opinion, for what it is worth, is that though plausible, there is no foundation in fact for this explanation. Let me say here too, that this contention that the paragraph under discussion is a direct allusion to the Founder of Christianity has unfortunately been bolstered up by a very frequent mis-quotation of the wording, the phrase " whose rising brings peace and tranquility," being often rendered as " peace and salvation," which is quite erroneous, and, of course, decidedly mischievous in effect. The object in writing this paper is to endeavour to show, not only that there are no real grounds for the attitude taken up by those who are so strenuously opposed to the wording of this sentence in the ritual, but also that, on the contrary, the compilers of the ritual are to be commended in having shown such ready appreciation of the beautiful symbolism attached to the Morning Star when associated with the ceremony during which reference is made to it. As a symbol it is, indeed, most appropriate to the ceremonial incident just previously enacted, so apt, in fact, that it may be confidently asserted no other symbol could be found which would so perfectly fit the circumstances of the case. Let us now analyse the symbolism of the Morning Star in its connection with this portion of the ritual, and the special ceremony in which such prominence is given to it. Astronomically, the Morning Star is the herald of the dawning of a new day, just as its opposite, the Evening Star, presages the coming of night. To fully realise the sentimental attributes of the rising of the Morning Star, one must draw a contrast with those of the Evening Star. The latter foretells the dying of another day; the approach of the time when man can no longer work; when darkness covers the face of the earth; a time of mysterious silences and still more mysterious sounds; a time when crime and vice are abroad in the land; when the noxious things of life crawl from their crannies and hiding places; a time of

fear and depression, and the time when the vital powers of the human being are at their lowest. Darkness has ever been associated with evil, and in its sombre, unknown possibilities is a fitting emblem of death. On the other hand, the rising Morning Star brings joy and gladness with its promise of yet another day, of light once more, in which man may work, and renew his association with his fellow-man in business or in pleasure, or in both ; when new physical vigour, both of mind and body, comes to mankind, renewed hope, fresh impetus to aspiration, revivified energy for the daily task, and a sense of gratitude to his Maker for the protection which has wrapped him round so carefully through the preceding hours of darkness. In short, with the new-born day, man rises to a new life, as it were, with all its joys and sorrows, it is true, but yet with its new possibilities, its renewed opportunities, its chances of doing what has been left undone, of turning over that fresh leaf in the Book of Life, of Regeneration. Of all this the rising in the Morning Star—the Morning Star itself—is emblematical. What more fitting symbol, then, than this of the promise of the new life after death—of the immortality of the soul ! It is in this sense, and in this sense only, that it is used in the particular portion of the ritual under review. Coming where it does in connection with this special ceremony, this is so clearly demonstrated, to my mind, that always it has been amazing that any other reading of it could be made, or other meaning attached to it. The members of this Lodge will understand the writer is not posing as an authority on this subject. He is merely giving his own views of the matter, the result of a thoughtful study of the question. Unfortunately, the writer has been unable to find in such Masonic works as are available any attempt to throw light on the passage. To the writer, as has been said, the explanation of the reference to the Morning Star, and its symbolism, is so clear, that no light thereon would seem to be necessary. It would seem that the subject could be profitably discussed by this Lodge. One would be glad to hear the opinions of members, and whether the views herein expressed find any support from among them, or whether, possibly, some brother

has more extended knowledge of the matter than the writer has been able to acquire. It is essentially the function of this Lodge, where there are any subjects of dispute in either our ritual or our ceremonial presentations, to discuss these matters, and to endeavour to arrive at a correct solution of any problem involved. The result of this must necessarily be the better instruction of brethren, and an increased interest in matters vital to the Craft.

QUERIES.

No. 107.—F.C.'s in Third Degree.—There is apparently a divergence in the number of F.C.'s who "searched" in the Third Degree legend, in different jurisdictions. In some, I notice that 12 are spoken of, divided into four parties, while in others there are 15, divided into three parties. How has this difference come about? F. C. H.

No. 108.—Chalk, Charcoal and Clay.—What is the origin of these materials which are mentioned in the Lecture on the Entered Apprentice Degree? Cosmo.

No. 109.—Twenty-four-inch Gauge.—Was the Operative Tool of this name similar to that which we employ for symbolic purposes to-day, or was it jointed like a carpenter's two-foot rule? Also, would this tool be used only by Apprentices? Cosmo.

No. 110.—Union Band.—What is the degree of the Union Band which I have seen mentioned as having been given some years ago in Ireland, in connection with the Royal Arch? S. K.

No. 111.—Black Warrant.—What is a Black Warrant? I understand that it covered some of the higher degrees, in addition to the Craft. S. K.

No. 112.—P.W. of First Degree.—I have heard that in Ireland, a P.W. is used for admission to a Lodge in the First Degree. Can any Brother verify this, and let me know whether it is the practice in any other countries? C. N. P.

REPLIES.

The figures in parenthesis refer to the pages on which the corresponding queries are to be found. A Roman numeral indicates that the query originated in the previous volume.

No. 43.—Knight Templar's Ring.—(I., 88) The following is given by Rev. A. F. A. Woodford in Kenning's Masonic Cyclopædia under the heading "V.D.S.A."—"They are the initial letters of the four words *Veut Dieu Saint Amour*, which are supposed to be repeated by the Fratres of the Temple during certain pauses in the ceremonies, according to ancient custom. In fact, they rightly express the true character of this famous Order, in connection with the following: *Dieu amour, concorde, paix à tous V.D.S.A.* (Love to God, Unity and Peace to all. We will love the most Holy God). On the 'ring of profession' we have also noticed P.D.E.P., which refers to the noble motto, *Pro Deo et Patria.* Cosmo.

No. 60.—Deacons' Wands.—(12) In the reply on page 78, D.S. says: "The latter part of this note is strange, as the I.G. had already done this at the entrance." In the Lodge of "Three Grand Principles," No. 441 in Cambridge, the practice is as given by Bro. G. Claret. At the conclusion of the prayer, the W.M. addresses the candidate:

"You now kneel in a position of great difficulty and danger, having at your n.l.b. the p. of a d.s. So that any attempt on your part to rush forward would probably be met by fatal consequences. You have also round your n. a C.T. with a r.n. of which your guide has hold, so that any attempt to retreat would be equally hazardous. In all such cases of d. and d. in whom do you p.y.t.?"

I have not heard of this practice in any other Lodge. The ritual of the "Three Grand Principles" Lodge is traditional.

C. H. Nicholl.

No. 63.—Analogy of Words.—(13) Gebal or Jebal means a mountain, and the ancient Byblos or Gebal was on a mount of good stone. The Gebalites were noted masons or stone squarers, which is a derived meaning. (Compare Gibraltar, jebel musa, etc.) The R.A. and 17° words appear to have יהּ for root. T. L. Gray.

No. 87.—Length of C.T.—(46) Macoy says, under "Cable Tow" and from Gädicke: "According to the ancient laws of Freemasonry, every Brother must attend the Lodge if he is within the length of his cable-tow. The length of a cable-tow is three English miles." H. R.

The following is taken from *Arithmetic of Freemasonry* by Bro. Rev. F. de P. Castells: "Finally, about the Cable's Length. When this expression is now used by sailors, they mean to indicate a distance of about one hundred fathoms, or the tenth part of a nautical mile. But as used in the Ritual, '*at least a cable's length from the shore*,' it means a distance equal to the length of a coil of cable, which has always been understood to be 120 fathoms, that is to say, 720 feet. The idea is that, being buried in the sands at the bottom of the sea at that distance from low-water mark, as a minimum, the remains of a traitor might be considered to be definitely consigned to everlasting disgrace, and therefore as having absolutely perished, 'no trace or remembrance' being any longer conceivable. This *cable's length* must not be confused with 'the length of my C.T.' mentioned in another part of the Ritual, this latter being a figure of speech intended to convey the idea of one's ability to execute an acknowledged obligation, the power to fulfil one's own responsibilities in life. The introduction of the 'cable' into the ceremonies may appear strange, but, apart from other considerations, if we only bear in mind the way the cable has been manufactured from time immemorial, we shall recognise that it is a very suitable emblem for *the threefold cord* which is not easily broken, of brotherly love, relief and truth. In a book compiled nearly one hundred years ago,

there is this description of it: 'Every cable, of whatsoever thickness it be, is composed of *three* strands; every strand of *three* ropes; and every rope of *three* twists; the twist is made of more or less threads according as the cable is to be thicker or thinner.'" S. K.

No. 94.—Greater Lights.—(75) Undoubtedly, the more usual way is for the arms of the S. to contain the candidate, who is then truly "within the S." A reference to illustrations in books and masonic portraits will show that this has been the generally accepted method, at any rate since 1770. Also, we are told that the S. belongs to the Craft, while the C. are referred to the Grand Master, of whom the Master of a Lodge is the representative. Again, the Candidate is told in one of our ceremonies, that he may use the C. and when in this position they are placed so that he can take them up. The only objection that I have heard to this arrangement is that to the Candidate, the implements will appear upside down. This is, I think, a small point; there can be no doubt in his mind as to what they are. In Gibson's *Masonic Problem* there is an illustration of an old French Apron, on which are depicted the Square and Compasses, with the points of the latter upwards, that is to say, upside down, according to the usual convention.

In considering this question, the following extract is interesting:

"Mackey states that the Compasses give that additional light, which is to instruct us in the duty we owe to ourselves, the imperative duty of circumscribing our passions, and keeping our desires within due bounds. But *how* is this accomplished? Bearing in mind that Light is the Divine Light or Wisdom, we learn what a beautiful symbol the Compasses are. Now the Compasses are a symbol of the sun, the circular pivot representing the body of the luminary, and the diverging legs his rays, that is the rays of the Divine Light or Wisdom, which emanate from the Supreme Source of Wisdom and Light. As the Candidate in the first degree with b—d b—t kneels at the

altar, the compasses lie on the V.O.T.S.L. before him. The circular pivot directed towards the East, indicating the Source of the Divine Light or Wisdom ; the points are directed towards the Candidate but are hidden, because the rays of the Divine Wisdom may not yet enter his breast, as yet unprepared for their reception, he is " still in the dark with regard to our secrets." In the second degree, one point is exposed. A portion only of the Divine Rays of Wisdom enters his breast, and he is, by their aid, enabled to acquaint himself with the intellectual arts and sciences, and to comprehend the mysteries of Manifested Nature, which is the study of a Fellow Craft Freemason. Without the Divine Light or Wisdom, science is a mockery, and Nature a sealed volume. As the Divine Wisdom comprehends *all* Truth, so that part of it which is imparted to a Fellow Craft Brother is *intellectual* truth. The Candidate for the rightly called " High and Sublime Degree of Master Mason " is received on both points of the Cs. presented to both b—ts. The I.G., the servant of the Master, holds the Cs. with the pivot towards the East, and the points touch both b—ts of the Candidate. If the pivot were not directed towards the East, there would be no rays of Divine Wisdom, and the Candidate would receive no enlightenment. As *both* points touch the b—ts of the Candidate, he receives the full measure of the Divine Light or Wisdom, and, should he will and work aright, there is, henceforth, no darkness for him. As the points touch *both* b—ts, so the entire soul is illumined, not only its intellectual part, as in the 2nd degree, but also its spiritual, the two together forming the *whole* soul. Observe that the two legs of the Cs. are the two sides of an equilateral triangle, of which the b—ts of the Candidate form the base. There is another great Truth symbolized here, but I may not directly speak of it."

This is taken from a paper entitled, " The Star in the East, or the Divine Light of Masonry," by W. Bro. C. A. Julius.

L. A.

No. 95.—Derivation of Words.—(75) The derivation of all of these words is doubtful and very many suggestions have

been put forward from time to time, most of which are extremely fanciful. The majority of these will be found in Mackey's Encyclopædia. The most likely derivations are, I think, as follows :

Mason.—Probably derived from the Latin, *maceria*, a wall, from which comes the French, *masonner*, to build in stone. (French, *maison*, has probably the same derivation).

Other suggestions given in Kenning's and Mackey's Cyclopædias have been : *May's son* ; μάω σάων ; the Coptic *Massos*, a brother ; μεσουρανέω ; *Masa* ; *Masoniya* ; λιθοτόμος ; μαζονες ; *Mac*, to love, and *Son*, a brother (alleged Egyptian hieroglyphics) ; *Maison* ; μυστήριον.

Cable Tow.—In English, this would signify a cable or rope, used for towing or drawing. The derivation is probably from the German *kabeltau*, a rope. The Hebrew word for rope is *chebel*.

Cowan.—A Scottish word meaning pretender ; the equivalent old English word is *covin*. Some have considered it derived from the Greek κύων, a dog, or the French *chouan*. A derivation which I have heard and which I prefer is the Greek ἀκουώ, to hear. The Operative Society (*Guild Masonry in the Making*, p. 143, by Dr. C. Merz), states that the word is abbreviated from "cow-man," for in some districts, when building walls round their fields, farmers employed their own cow-men instead of Free Masons.

Lewis.—Probably from the old French *lévis*, a contrivance for lifting weights. The more modern French word for the instrument is *louve* while in French Masonry a lewis is *lowton*. L. A.

The meaning of the word *Cowan* has been dealt with exhaustively in the article in the *Ars Quatuor Coronatorum* by Brother A. A. Murray, Volume XXI. It means a stone-dyker or builder of a hollow wall, not a mason or builder of a lime wall. The word *Lewis* is derived from the Latin word for lifting. Scotia.

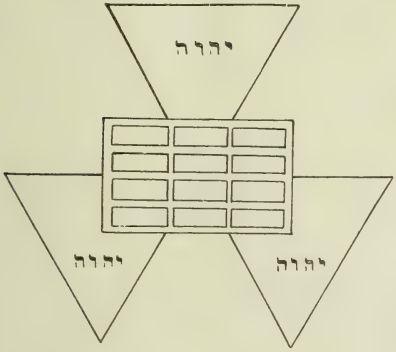
No. 96.—Tracing Board.—(75) According to the lectures now in use in England," the Tracing Board is for the Master to lay lines and draw designs on." It is, therefore, a drawing-board with exactly the same meaning as the American Trestle Board, and should be perfectly plain, otherwise, it obviously could not be used for the purpose intended The English Tracing Board has, however, come to fulfil another purpose, namely, that of representing the symbols of the different degrees. Before about 1790, it was the custom to have the symbols of the degree to be worked, drawn in chalk or charcoal on the floor of the Lodge, so that they could easily be washed off after the Lodge was closed. When this became impossible, owing to Lodges meeting in buildings where such a primitive means of depicting the symbols was undesirable or impossible, another method had to be resorted to, and the symbols were painted on cloths (one for each degree) or wooden boards. The first boards used in this way made their appearance about 1800. In America, floor cloths or charts depicting the various symbols are still used in this way, but in England these painted boards are called Tracing Boards. The former name for the Jewel used by the Master " to lay lines and draw designs on " was a Trasel Board, probably because it was supported on a trestle, and from this is derived the American " Trestle Board." The English " Tracing Board " is probably either a translation from the French *Planche à Tracer*, or a corruption of " Trasel" or " Trestle Board." The Tracing Board does not figure in Irish Masonry to-day.

In Dutch Lodges it is very large, almost covering the floor.

Editor.

What American Brethren call " the Trestle Board " is one of the emblems depicted on the design which in England is termed " the First Tracing Board," a chart or illustration of the symbolic teaching inculcated to an Apprentice. In the English ritual all references to the " Tracing Board " always mean the *trestle* board, on which the Master can lay designs.

But I think American Masonry is incorrect in imagining it to be a *blank* board, for (as Bro. Klein demonstrated in *A.Q.C.* xxiii. 119, etc.), it should be criss-crossed by lines either into squares, or by diagrams based on 3 : 4 : 5 triangle, or the *vesica* ratios, constituting units of measurement. W. W. C. C.



No. 97.—Grand High Priest.—(75) In America, this degree can be conferred on those who have been elected to the first Chair of a Royal Arch Chapter, but it is not essentially necessary. Although the General Grand Chapter of the United States encourages all High Priests to take the degree, they are, nevertheless, qualified to perform the duties of their office without receiving it. It will be noticed that in America, the degree can be taken by an *elected* High Priest, but in other countries, it is only given to those who have actually been *installed*. The illustration shows the jewel of the Order as worn in America. In England and Scotland the degree is conferred on Installed Third Principals. In the former country, it is given under the Grand Council of the Allied Degrees ; in the latter, it is a separate organisation in connection with the Supreme Grand Royal Arch Chapter. In no country does it constitute the Installation of the Principal. Editor.

No. 98.—Proof of Legend.—(75) The dedication prayer in I. Kings viii. 30—32 is thought by some to be significant. These verses might have been composed by the King after some event such as that which we commemorate. This, however, is very problematical, and it is really quite satisfactory to look on the story as purely legendary, and introduced for the purpose of instilling certain sublime truths into the mind of the Initiate. K.S.T. is an emblem of man, the Temple of a soul and the construction of that Temple cannot be completed until he has passed the grave. The true word of eternal life is not found in First Temple of our life on earth, but in the Second Temple of our life hereafter. L. A.

Many of us, after years of research, have accumulated much evidence in support of the historical accuracy of the Hiramic Tradition (not *legend*), and others more or less connected with it ; but whilst convincing to ourselves respectively that evidence is not conclusive to other students equally competent to express a verdict. The time for " proof " such as Volo desires is coming, but not yet come. W. W. C. C.

It has been abundantly proved that the accuracy of the Hiram Legend is true according to Scripture and an Article by the Rev. Morris Rosenbaum in the transactions of the Lodge of Research, No. 429, Leicester, 1903—04, should be referred to. There is also a reference to the three Hirams in the Proceedings of the Masters and Past Masters' Association, Edinburgh, for 1913—14. Scotia.

NOTES.

Early Degrees in Canada.— About fifty years ago, a number of degrees were organised in Canada, which have since disappeared from that country. Among these were the following :—

The Red Cross of Rome and Constantine with the appendant degrees, under the English governing body.

Ark Mariner with Mark Man, Mark Master, Excellent Master and Super-Excellent Master under the English authorities.

Royal and Select Master with the Red Cross under an independent Canadian Grand Council.

Grand High Priest under independent Canadian government.

The side degrees of St. Lawrence, Knight of Constantinople, Secret Monitor, and others, conferred in Lodges organised by those who had received the degrees without any supreme authority.

The Ancient and Primitive Rite from some source in England.

Knight of the Palm Tree under a supreme authority probably in England or the United States.

The Swedenborgian Rite under a governing body in the United States.

In addition to these, the Societas Rosicruciana in Canadiensis and the Order of Sat B'hai were organised in the country.

Rituals.—Until well into last century there were no printed Rituals. The "work" had to be committed to memory through word of mouth of experienced Brethren, both in the Craft Lodges and in Lodges of Instruction. They were not supposed to be written even for a long ritual. Then that was permitted, and Rituals were possessed by Lodges. Naturally these rituals differed in minor details; hence the "work" became varied in character. Preceptors moved not only from Lodge to Lodge in a district, but travelled far and wide in their often voluntary work of

teaching the Ritual. Among some of these, there was a spirit of rivalry, because each considered his reading the correct one, the others incorrect. One set taught the Emulation work, and another that of the Lodge of Reconciliation. It should be noted that when the rival Grand Lodges were united in 1813, differences of Rituals had to be adjusted, but this was a question of time. As printed Rituals were not recognized, the "working" was not absolutely the same, hence confusion and bickering among preceptors. One of these Brethren named Claret was among the first, if not the first, to print a Ritual, which he claimed was the correct working as settled by the United Grand Lodge. This caused a great fluttering in the Preceptors' dove-cote, because it was to some extent a breaking down of their occupation, and unmasonic language was indulged in, both in print and by word of mouth. I have a collection of these early Rituals, some of which at least were sold in and about Lodge Rooms by Claret himself, to the great annoyance of some of the Craft. J. Potter Briscoe.

18th Century Masonic Almanacks.—In 1752 there was published the first Masonic Almanack of which we have any information. This was entitled "Almanach des Francs-Maçons en Ecosse," and was issued from the Hague in Holland. For some time afterwards, until 1778, this publication continued to be issued, or a similar annual to it. In 1771 a German Almanack came into being: "Freimaurer Kalendar auf das Jahr, 1771."

The earliest Masonic Almanack published in England was in 1775. The title was "The Freemason's Calendar; or, an Almanack for the year . . . . . 1775 (76)," containing, besides an accurate and useful Calendar of all remarkable occurrences for the year, many useful and curious particulars relating to Masonry. Inscribed to Lord Petre, G.M., by a Society of Brethren, London, printed for the Society of Stationers, but without the authority of the Grand Lodge; and therefore, it was a private and not an official publication. There was a second issue in 1776. The Grand Secretary, having expressed his

opinion that a publication on similar lines, "properly authorized, would be acceptable to the fraternity, and might be beneficial to the charity," it was agreed than an annual "be published in opposition to that published by the Stationer's Company, and that the profits of such publication be appropriated to the general fund of the society."

In 1777 the Grand Lodge commenced this publication. In the preface of a later issue the reasons which actuated this enterprise were stated in these words :—"The flourishing state of the Society of Freemasons, and the consequent necessity of a more general communication of its public transactions to individual Lodges than had formerly been adopted, induced the Grand Lodge, in the year 1777, to publish a Calendar, which has hitherto been continued . . . . The profits arising from this publication are appropriated to Charity." In the British Museum are copies of the editions of 1781, 1785, 1788, 1803 and 1804.

A copy of this Annual for 1788 is in my possession. As was usual at this period the title-page, which is rubricated, is crowded. In brief it is this :—"The FREE-MASON'S CALENDAR, for the year 1788." This consists of forty pages. In addition to the usual almanack matter this contains "a great variety of Articles concerning Masonry." The "Masonic Part" consists of a list of "Officers of the Grand Lodge of England, for the year 1788," and lists of Provincial Grand Masters, Grand Stewards, the Hall-Committee, "Officers of the Grand Lodge of England, from its revival, A.D. 1717, to the present time"; a list of "Lodges erased since 1781, for not conforming to the Laws of the Society"; a list of Regular Lodges, with their date of Constitution, and other material based upon the foregoing information. This annual was issued until after the Union in 1813, when the form was changed to that of a pocket book.

J. Potter Briscoe.

Sub Ascia.—In Arles, South of France, a town which has many Roman remains, viz. : Theatre, Amphitheatre, and Museum, there is an old Cemetery called Aliscamps (Champs

Élysées) neglected and decayed when religious fervour abated, but restored to fairly good order when I saw it some 18 years ago. The place was held in such high repute of sanctity, that dead bodies were sent in large numbers from long distances all over the country for burial there. Money was either sent, or accompanied the corpses, which were then placed in stone sarcophagi. There were a great number of them and what was left of them at the time of restoration was rearranged and now forms an Avenue of Sarcophagi. Most of these have Masonic symbols, carved in front, either three, or three groups of mason's working tools. The principal is the *Ascia* (adze?) All searches in Paris and elsewhere for an explanation of the symbols were fruitless, till at last I found in a Latin Dictionary published at Oxford, what seems a plausible explanation, viz. : that in olden times when masons' work often covered hidden treasure, the working tools were often carved to indicate work not finished, still *sub ascia*, as a protection. W.F.S.

The French, or Modern Rite.—This system is practised in France and Brazil and has been worked in Louisiana, and consists of the following seven degrees :—

1. Entered Apprentice.
2. Fellow Craft.
3. Master Mason.
4. Elect.
5. Scotch Master.
6. Knight of the East.
7. Rose Croix (Philosophic rather than Christian).

Masonic Notes

VOL. 2. 1920 NO. 7

THE STORY OF THE ANCIENT AND ACCEPTED RITE.

An article by the Editor, reproduced with slight alterations from "The Builder."

THIS short sketch has been written with the idea of giving an account of the origin of the Ancient and Accepted Rite, according to copies of certain Statutes and Regulations, which are now in possession of the Supreme Council for the Southern Jurisdiction of the United States.

The beginning of the Rite is from a Templar source, so we cannot do better than to consider the period after the Crusades when the defenders of the Cross were returning from their wars in the Holy Land. Although, primarily driven forward by religious motives and eager to save the land of Palestine from the hands of the Saracen, there is no doubt that many of these cavaliers were also out to capture what worldly property they could from the hated Turk, with the result that as soon as the wars were finished they found themselves rich and settled down to a life of ease in the plains of central and southern Europe. The wealth and power of the Order soon aroused the avarice and envy of both the State and the Church, with the result that a number of persecutions were deliberately organized with the object of overthrowing the Order and forfeiting its possessions. Many charges, the chief of which was idolatry were trumped up against the Knights with the object of bringing them to trial. The culmination of these persecutions occurred in Paris, in the year 1314, when Jacques de Molay, the Grand Master of the Order, was publicly burnt.

This caused a general dispersion of the Order, and there is a great deal of doubt as to what followed. There are a number of versions which might almost be called legends of the subsequent history, the majority of which are probably ficticious, but it is an undoubted fact that after this time the Templars flourished and remained free from persecution in Scotland, where they are said to have united with the Freemasons. This was probably the beginning of all high-grade and Scottish Masonry.

A number of Scottish Templars entered Robert Bruce's army and after the battle of Bannockburn were formed into the Royal Order of Scotland, which consisted and still does consist, of two degrees, the Order of Heredom and the Knighthood of the Rosy Cross.

All high-grade Masonry claims the Order of the Temple as its origin, and this was the basis of a system founded at Lyons in France, in the year 1743. Six degrees were recognized of which the first three or Craft degrees were not worked; the remaining degrees were the fourth degree or the Knight of the Eagle, the forerunner of our present eighteenth degree of Sovereign Prince Rose Croix, the fifth degree entitled Illustrious Knight or Templar, and the sixth and last degree of Sublime Illustrious Knight. From this, the titles of Illustrious and Sublime, used so freely in the Rite of to-day evidently originated. The above system also shows the connection between the Masonic degrees and Rose Croix and Knight Templar, a connection which is obvious from many of the symbols.

In 1747, Charles Stuart, the Pretender, while in exile in France is said to have instituted a Chapter of Rose Croix Masons at Arras, to whom he communicated the Scottish Masonry, which he had brought from his own country. This, however, is unlikely, owing to the fact that Charles Stuart, who was born in France, spent less than a year in Scotland.

Another interesting step in the history of these degrees is the Baldwyn Encampment of Knights Templar, at Bristol, which was working shortly after this time, and conferred the following degrees :—

1° Entered Apprentice.
2° Fellow Craft.
3° Master Mason.
4° Royal Arch.
5° Knight Templar and Knight of Malta.
6° Rose Croix.
7° Knight K-H (the present 30°).

The origin of this Encampment is unknown.

In 1754, the Chevalier de Bonneville established a Chapter of high degrees in Paris, at the College of Jesuits of Clermont. This was called the Chapter of Clermont, and at first worked only the three degrees which were conferred in Lyons eleven years before. The system was, however, soon expanded and re-named the Rite of Perfection or Rite of Heredom of twenty-five degrees. This system included all our present degrees from the first to the twenty-second. The twenty-third degree of the Rite was our present twenty-eighth degree; and was then called the degree of Knights Princes Adepts. The degree of Knight K-H (thirtieth degree) was the twenty-fourth degree, and the system was completed by the twenty-fifth degree now known to us as the thirty-second degree of S.P.R.S. Throughout this system, the theory was maintained that Freemasonry had its origin in the Order of the Knights Templar.

The derivation of the word Heredom is unknown, but it appears to have come from Scotland, and it is probable that this name and several of the Scottish factors were taken from Scotland to France by the Stuarts in their exile.

Four years after the formation of the Chapter of Clermont, that is to say in 1758, a new body was organized in Paris, which absorbed the Clermont Chapter. This was called the Council of Emperors of the East and West, and governed the twenty-five degrees of the Rite of Perfection. The Emperors governed what was entitled the Holy Empire, which title still survives in our present Supreme Councils, whose Secretary is called the Secretary-General H. E. (in some countries Grand Secretary-General H. E.)

We have copies of the Statutes of the Sovereign Grand Council at this time, and it appears that there were headquarters at Berlin, Paris and Bordeaux.

There were then :

Lodges of Perfection 1° to 14°.
Councils of Knights of the East 15°.
Councils of Princes of Jerusalem 16°.
Chapters of Princes Rose Croix 17° to 18°.
Consistories of S. P. R. S. 19° to 25°.

At this time any members of the 15° could confer the lower degrees of the Rite on Entered Apprentices, Fellow Crafts and Master Masons, and any member of the Rose Croix degree could make Masons in a district where there was no symbolic Lodge.

In the year 1761, Stephen Morin, who was leaving France for the West Indies, was given a warrant by the Council of Emperors of the East and West to propagate the Rite in America. He left a short time later, taking with him the Constitutions of 1762, which are still in existence. After his arrival he made several Inspector-Generals in North America, one of whom, M. Hayes had power to appoint others, and made Isaac Da Costa Deputy Inspector-General for South Carolina, who in 1783 established a Grand Lodge of Perfection at Charleston.

At this time the Rite still consisted of twenty-five degrees, but soon afterwards Frederic the Great became Sovereign Grand Commander in Germany, and he again re-organized the system.

German Symbols, such as the Teutonic Cross and the Eagle, were introduced into many of the degrees and seven new degrees of German origin were added, making a total of thirty-two degrees. The Regulations of Frederic the Great of 1786 provided for the government of the Order by a Supreme Council, who were to be of the thirty-third degree of Sovereign Grand Inspector-General.

It is generally believed that a Rite of thirty-three degrees did not exist before the Supreme Council was formed in Charleston. Chemin-Dupontès, however, states in his

L'Encyclopédie Maçonnique of 1823, that he has seen, handled and copied a patent of the 33° delivered by a Consistory at Geneva in 1797. He concludes "if Frederic the Great did not organise the Scottish Masonry, in thirty-three degrees, in 1786 . . . this Scottish Masonry nevertheless existed in some of the States of Europe."

In 1801 the Grand Lodge of Perfection at Charleston adopted the new continental system of thirty-three degrees, and a Supreme Council was formed, this being the Mother Supreme Council of the world. The title of Ancient and Accepted Scottish Rite was then taken. From this Supreme Council, a Council for France was established in 1804, and one for Italy in 1805. In 1813 the Supreme Council for the Northern Jurisdiction of the United States was formed, and in 1845 the Supreme Council for England from which originated in 1874 the Supreme Council for Canada.

There are now Supreme Councils in almost every civilized country. There are, however, different systems for conferring the degrees in different countries. In the Southern Jurisdiction of the United States there are Lodges of Perfection 14°, Rose Croix Chapters 18°, Councils of Knights K-H 30°, and Consistories of S. P. R. S. 32°; in the Northern Jurisdiction there are also Councils of Princes of Jerusalem 16°, but Councils of Knights K-H 30° are not held; in Canada there are Lodges of Perfection 14°, and Rose Croix Chapters 18°; also one Consistory of the 32° for each Province. In England, Scotland and Ireland, the system is very different; there are Rose Croix Chapters which communicate the degrees from the 4° to the 17° in short form, and the 18° of Sovereign Prince Rose Croix in full. There are no Consistories in England and Ireland, and all degrees above the 18° are conferred only by the Supreme Council.

The English Supreme Council also dropped the title "Scottish" some years ago, and the Rite is now known in that country as the "Ancient and Accepted Rite."

There is a great deal of doubt about the early history of the Rite. During the eighteenth century a tremendous number

of so-called high Grades sprung up all over Europe and the origin of most of them is obscure. There is undoubtedly a connection with the Order of the Temple and probably the House of Stuart was a strong factor in the case.

QUERIES.

No. 113.—What is a Lewis?—What is the true definition of a Lewis? Is it one who at his birth is the child of an actual Mason, or does the Father becoming a Mason subsequently to son's birth make the latter a Lewis? J. W. H.

No. 114.—J.W. in Southern Hemisphere.—In the Southern Hemisphere, should the J.W. be placed in the N. or in the S.?
J. C. Whettam.

No. 115.—Swedenborgian Rite.—What is this Rite and where is it worked? C. N. P.

No. 116.—Sprig of A.—This is well-known as an emblem of eternal life, being an evergreen. The way, however, in which this emblem is introduced into the legend is remarkable, and hardly seems like the result of the fertile imagination of a writer of ritual. Perhaps, then, this may be evidence that our legend is founded on fact? S. K.

No. 117.—Names of R.'s.—In the American rituals, I understand that the names of the three R.'s of our legend are given. Can any interpretation be given to these names, and has any meaning ever been ascribed to the fact that there are three of them? S. K.

No. 118.—Grand Master's Jewel.—Do the jewels of the Grand Master vary in different countries? Volo.

No. 119.—V. of S.L.—Is there any special (or officially recognised) page at which the V. of S.L. should be opened? If so does it vary according to the degree being worked?

J. W. H.

REPLIES.

The figures in parenthesis refer to the pages on which the corresponding queries are to be found. A Roman numeral indicates that the query originated in the previous volume.

No. 9.—Saint John.—(I. 5) In *Freemasonry, Its History, Principles and Objects*, the connection of Freemasonry with St. John is explained by allusion to a Latin document stated by Dr. Burnes to be deposited with a Lodge at Namur, purporting to be a proclamation by the Freemasons of Europe, "sacred to St. John," assembled at Cologne in 1535; for the purpose of vindicating themselves from an alleged charge of reviving the Order of the Temple.

In this document the Freemasons are called "Brethren dedicated to St. John," who was himself a Forerunner or Preparer of the Way; and it is also stated that, prior to 1440, the members of the Association were called "Joannite Brethren." P. M. B.

No. 13.—Past Master's Degree.—(I. 5) With reference to the reply on page 38, vol. II., this is not correct so far as Victoria, Australia, is concerned. Here, the R.A. Principals must be Installed Masters. R. E. Trebilcock.

No. 34.—Passing the Veils.—(I. 73) With reference to the reply on page 39, vol. II., I have now ascertained that the majority of the New Zealand Chapters are under the Supreme Grand Chapter of New Zealand, which works according to the Scottish system. In these Chapters, as in Scotland, the Passing of the Veils is given. Editor.

No. 38.—Letters on Mark K.S.—(I. 87) My answer on page 30, vol. II. is incorrect. The interpretation I have given is not that of the letters on the K.S., but is an exact translation of the Hebrew inscription above the Arch. R. E. Trebilcock.

[See reply by W. W. C. C. on page 49, vol. II. Editor.]

No. 46.—Half-Yearly Election.—(I. 105) This was the regular custom in Ireland up to about 1874, when G. L. altered the law to the present yearly system. D. G. M.

No. 58.—Knight of the Palm Tree.—(12) Recently, I heard that this degree was formerly given in England and that the late Bro. John Yarker was associated with it. In this case it is probable that this English source issued the Warrant to the Brethren at Maitland, for hanging with it in the same Lodge room, I saw other Warrants bearing Brother Yarker's signature. Editor.

No. 80.—Classes of F.C.'s.—(34) In Irish Masonry, the word "group" is used. The F.C.'s concerned were *originally* 15, but were reduced by three under well-known circumstances. On the theory that five are necessary to hold a Lodge "three groups of four each" would appear to be the more correct expression. D. G. M.

No. 82.—The Swastica.—(35) The Swastica (also called the Fylfot, the *Crux dissimutata* and the Jaina Cross) forms one of the symbols of the degree of Prince of Mercy, the 26° in the Scottish Rite system. (See Mackey's Encyclopædia, art. Fylfot). R. E. Trebilcock.

This is not used in Irish Masonry, either in the F.C. or any other degree. D. G. M.

No. 87.—Length of C.T.—(46) With reference to the reply on page 92, in Ireland there is no C.T. for the E.A. It is not explained till the F.C. degree. Gimel.

No. 91.—Fixed and Movable Jewels.—(47) I find that in the old Ahiman Rezon there is a "lecture" which used to be

recited when I was made (in Ireland). It divides certain objects as follows :

(i) The Ornaments of the Lodge : The Mosaic Pavement, the Indented Tessalated Border, the Blazing Star.

(ii) The Jewels, so called because, being the badges of office, and suspended as such round the necks of the Officers, they are transferred from one to another ; and though only representations of tools of art, they become to us, by the moral meaning they convey, jewels of inestimable value : they are the Square, the Level and the Plumb-rule.

(iii) The Implements : The Rough Stone, the Perfect Ashlar.

Gimel.

No. 99.—Happy to Meet.—(86) Although no such phrase is used in Irish Lodges, the following may be of interest. In Birr Lodge, No. 163, which has worked for 162 years in that town, the closing words are : " This Lodge is now closed, and shall remain closed, until the next regular meeting, here and then assembled, trusting that each Brother will conduct himself in the meantime, with that due decorum that well becometh a man and a Mason, so as to bring no discredit on the Order in general, or this Lodge in particular."

Gimel.

The Scotch form given in the query agrees with the form practised as late as 1882 in the Dunboyne Lodge No. 60, (I.C.) Ennis, Ireland. In *Miscellanea Latomorum*, vol. 4, page 136, this and other information on the subject is given. In England the usual (but mutilated) form used is :

Happy have we met,
Happy may we part,
And happy meet again.

J. W. H.

In Scotland, both forms are found, and the Scottish version, " happy to meet," is also given in Canada. The Grand Lodges of Australia and New Zealand follow the English practice. No such phrase is used in Ireland or the United States.

Editor.

No. 100.—Principals at Opening Chapter.—(86) I think I am right in saying that England is the only country in which Companions other than Installed Principals were not admitted to the ceremony of opening a Chapter. Editor.

No. 101.—Interval between Degrees.—(87) The only English-speaking exception to the one-month rule, is, I believe Scotland, where the minimum time is two weeks. Among the Operatives, an Apprentice was bound for seven years, and it was necessary for that time to elapse before he could be given a higher degree. On the Continent the time limits are varied, and in most cases considerably more than a month, although I believe that it is not always necessary to keep to the rule. I understand that France requires five months for the first interval and seven months for the second, while in Italy, the corresponding intervals are three years and two years respectively. Under the Grand Orient of the Netherlands, the interval in both cases must be at least 12 months, but I have heard that it is only one month for Dutch Lodges abroad. In some parts of South America, three months is required between the first two degrees and six months between 2° and 3°. Editor.

No. 102.—Irish Custom.—(87) In some Lodges, all the Brethren standing round have Swords. I believe the double row is the correct attitude, but Cosmo has reversed the usual practice. The Sword is more appropriate on the N. which is the sinister side of the Can. and the R. H. of F. on the S., which is the dexter side of the Can. Gimel.

In the United States and South America and on the Continent, the Brethren form in parallel rows when the candidate is restored to L. Probably this originated from the Irish Custom mentioned by Cosmo. As far as I know, the custom is unknown in other English-speaking jurisdictions. It is universal in Ireland. In Dutch Masonry, the candidates are restored while standing in the W. between the Wardens (here, as in all Continental jurisdictions, both Wardens are in the W.). The Brethren form a chain by joining hands, and after the restoration, the Wardens

take the Candidate's hands, and he thus becomes a link in the chain. Editor.

No. 103.—Privileges of a Lewis.—(87) The privileges of a Lewis are that he may be made a Mason in precedence of his fellow candidates. His name comes first upon the Summons ; and he goes first in the formal progress round the Lodge. If there are at any time more candidates for Initiation than the number permitted by Art. 192, he could no doubt claim inclusion in the first batch.

These matters exhaust the privileges of a Lewis ; and indeed the wording of Art. 186 is very plain and uncompromising.

It should be added that Bro. J. T. Lawrence (*Masonic Jurisprudence* p. 142) cites Bro. Oliver as considering that a Lewis could be initiated at eighteen if his father were a party to the S.O., but Bro. Lawrence himself and all the other authorities I have been able to consult are of a contrary opinion. P. M. B.

The case is the same in Ireland and Canada. In Scotland and, I believe, Australia and New Zealand, a Lewis may be admitted at the age of eighteen. Editor.

In Operative days, the eldest son of a Mason was entitled to privileges. According to the " Regulations and By-Laws for the Free and Accepted Masons of the Operative Lodge of Banff " (see *Guild Masonry in the Making* by Dr. C. Merz, p. 349), it appears that " all Master's Eldest sons shall be Entred (*sic*) Apprentice Gratis upon Clearing the Expenses of the Meeting." C. N. P.

In France, a Lewis may be presented in open Lodge, in a Lodge of which his father is a member, and so obtains the right of protection by that Lodge. If he has obtained this protection, he may be initiated at the age of sixteen, but cannot be given any degree higher than the first until he is eighteen years of age. If he has not received the protection of the Lodge, he can be admitted when eighteen years of age in a Lodge of which his

father is a member. On initiation in France, a Lewis only pays half the usual dues. In South American bodies also, a Lewis can be admitted at the age of eighteen, paying half the customary fees, although in some cases, he must be proposed by his father.

J. G.

No. 104.—The Blacksmith and King Solomon.—(87) The account which is reproduced below is from an American source, and is given as a translation from a Rabbinical writing. I regret, however, that I do not know the exact source of the legend, nor to whom to ascribe the translation. The narrative is as follows :

" And it came to pass, when Solomon, the son of David, had finished the Temple of Jerusalem, that he prepared a feast for his chief craftsmen and artificers and spread the tables with the fatness of the land, and with the wine and oil thereof.

And the seat of the king was at the head of the table on a raised dais, and the two famous pillars of bronze with their beautiful capitals of lilies, pomegranates and delicate network, stood, one on his right hand and the other on his left, and the lintel thereof was as a canopy over the head of the king.

And Solomon had also prepared a seat of honor, and set it on his right hand, ready for that craftsman who might be pronounced most worthy among all who wrought in building the house of the Lord.

And when all was ready, he called unto him his chief architects and master-overseers, and the head-artificers who were cunning workers in gold and silver, in bronze and ivory, and in wood and stone, yea all who had laboured in building the Temple of the Most High, and he said unto them :

' Sit ye down at my table and partake of the feast which I have prepared. Stretch forth your hands, eat, drink and be merry. The skilled artificer is worthy of honour. Is not the laborer worthy of his hire ? Muzzle not the ox that treadeth out the corn upon the threshing-floor.'

And when Solomon and his guests were seated, there came one who knocked loudly upon the door, and having entered,

forcibly advanced even to the festal board. And the king waxed wroth, and said, ' What manner of man art thou ? Why comest thou thus rudely and unseemly and unbidden to our feast, where none are invited save the chief workers of the Temple ? '

And the man answered and said, 'Please you, I came rudely, because the servants at the portal barred my entrance, and obliged me to force my way, but I came not unbidden. Was it not proclaimed that this day the chief workmen of the Temple dine with the king ? Therefore am I come.'

And when the man had thus spoken, the guests talked with each other, and he who carved the cherubim spake aloud and said, ' This fellow is no sculptor. I know him not.'

And he who inlaid the roof with pure gold said, ' Neither is he of those who work in refined metals.' And he who wrought in raising the walls said : ' He belongs not with those who are cutters of stone.'

And one who labored in shaping the timbers for the roof said, ' We who are cunning in cedar wood, and know the mystery of joining strange timbers together, know him not. He is not of us.'

Then said King Solomon, ' How sayest thou now ? Wherefore should I not have thee plucked by the beard, scourged with a scourge, and stoned with stones, even unto death ? '

But the man was nowise daunted, and taking a cup of wine from the table, raised it high and spake aloud, saying, ' O king! live for ever,' he then drank long until the cup was emptied.

He now turned to the guests who had rebuked him, and said unto the chief of the carvers in stone, ' Who made the instruments with which you carve ? '

And he answered, ' The Blacksmith.'

And to the chief of the workers in wood he said, ' Who made the tools with which you felled the cedars of Lebanon, and shaped them into pillars and roof for the Temple ? '

And he also answered, ' The Blacksmith.'

Then he spake unto the artificer in gold and ivory and precious

stones, saying, ' Who fashioned the instruments with which you make beautiful ornaments for my lord, the king ? '

And he too made answer the same, ' The Blacksmith.'

Then said the man to Solomon, ' Behold, O king ! I am he whom, when men deride, they call Blacksmith, but when they would honor me they call me Son of the Forge. These craftsmen say truly that I am not of them. I am their superior. Without *my* labor first, *their* labor could not be. The great Tubal Cain, whom all men honor, taught those who in turn taught me my handicraft, and the mighty Vulcan, who wrought in fire and smoke and sweat as I do, it was not deemed unmeet, should have even the Queen of Beauty to wife.'

' Son of the Forge,' said Solomon, ' I too honor thee, thou worthy successor of the great master, Tubal Cain. Take thou this seat at my right hand prepared for the *most* worthy. It is thy due.'

Thus it came to pass at the feast of Solomon, king of Israel, and from that time forth the smiths were held in high esteem, and greatly increased and multiplied in all lands." Editor.

No. 105.—Pursuivant.—(87) This is an old heraldic title. In the United States, Grand Pursuivants are also appointed, notwithstanding the fact that the office of Inner Guard of a Private Lodge is unknown. In the Private Lodges of Pennsylvania, Pursuivants are appointed. Editor.

Grand Pursuivants were not recognised by the " Moderns " prior to the Union, but were always appointed by the " Ancients." (Sadler : *Masonic Facts and Fiction.*) P. M. B.

No. 106.—Moon Lodges.—(87) On reading this query I turned up the *English Masonic Year Book* and went through a few pages looking for " Moon Lodges " with the following results : Of the first 1,000 Lodges chartered by the United Grand Lodge of England, 71 of those still working are Moon Lodges, and of these, 70 regulate their day of meeting by the full moon, and one (Royal Sussex, No. 353, meeting at Burton-on-Trent) by the new moon. Of these 71, nine meet in the Colonies and

Dominions and the remaining 62 in England, but not a single one meets in London. This all seems to bear out the explanation given in the *New Zealand Craftsman*. I should much like to hear the reason given as to why the Royal Sussex Lodge, No. 353, should regulate its days of meeting by the new moon.

Bro. " Gimel " has sent me a list of the days of meeting of the United Service Lodge, No. 215, a " Moon Lodge " meeting under the Irish Constitution. The Lodge meets at 6.30 p.m. and in 1920 there are thirteen meetings of which there are two in March, none in April and two in May ; the other months have one meeting each. Editor.

This is a common custom in Ireland, but is confined to " country " Lodges—which is a strong argument in favour of its being merely a matter of convenience for the members, and having no symbolic connection. D. G. M.

NOTES.

Lodge Accommodation.—The constitution of a Lodge was formerly very different to that of our day in respect to personnel, lodge accommodation and furniture, ceremonial work and practices.

For a very considerable period the only accommodation suited to the needs and desires of the brethren was that in the taverns of the periods. The room in which the Lodge meetings were held, and where refreshments, both liquid and solid, were generally provided, was known as The Lodge or the Club Room. Here Oddfellows' Lodges and other organisations sometimes found a home. The decorations were mostly non-existent, wall-paper, colour, and whitewash satisfying the æsthetic tastes of the frequenters. Gaudily-coloured pictures adorned the walls in company with lodge warrants, Oddfellows' emblems and similar objects, which suggested the uses to which the room was dedicated. As to the furniture which was adapted to the requirements of the companies who assembled in these Lodge

rooms, the first requirement was a long dining table, with the necessary seating accommodation. Floor coverings were conspicuous by their absence—probably sawdust and sand being trodden under foot.

Lodge rooms were " set out " generally in the manner set forth by Dr. Oliver, the most voluminous Masonic writer of all time, who wrote :

" A long table was extended from one end of the room to the other, covered with a green cloth, on which were placed duplicates of the ornaments, furniture and jewels, intermixed with Masonic glasses for refreshment. At one end of this table was placed the Master's pedestal and at the other that of the Senior Warden, while about the middle of the table—in the south—the Junior Warden was placed, and the brethren sat round as at a common ordinary. When there was an Initiation the candidate was paraded outside the whole, and on such occasions, after he had been safely deposited in the north-east angle of the Lodge, a very short explanation of the design of Free Masonry, or a brief portion of the lecture, was considered sufficient before the Lodge was called from labour to refreshment. The song, the toast and sentiment went merrily round, and it was not until the brethren were tolerably satiated that the Lodge was resumed and the routine business transacted before closing."

What the equipment of a Craft Lodge was in 1838 is indicated by a MS. Inventory of the Newstead Lodge at Nottingham in our own Masonic Museum. There were the usual tools, jewels, clothing, furniture, ballot box, books, banners, writing material, V.S.L., boxes and floor covering. Besides there were " Canopy Curtains and Covering " for the W.M., a pair of globes and three arks (or chests). Besides these were the necessary vessels for use when the Lodge " broke off," brass candlesticks, snuffers and tray, etc. This agrees with Dr. Oliver's description of the arrangement of a Masonic Lodge a century and a half ago, but further suggests that the W.M. was seated beneath a canopy, and that the long tables were covered with green baize cloth.

J. Potter Briscoe.

Masonic Notes

VOL. 2. 1920 NO. 8

MASONIC DEGREES IN ENGLAND.

An article by the Editor, reproduced with slight alterations from "The Builder."

EVERYTHING that Masonry has to teach is to be found in the three Symbolic Degrees, and it is generally recognized that the Grades and Orders which have grown up around Craft Masonry are not positively essential, but are useful in so far as they shed further light on the fundamental teachings. Most of these degrees are of modern origin, and their number is legion. Many have been organized and placed on the Masonic market by some enterprising Brother, who has made them popular for a time, but when they were found to have no real value they quickly disappeared into that oblivion from which they had come.

There is no need to consider these Masonic mushrooms further, but there are a number of degrees outside the pale of the Symbolic Lodge, which have a real utility, have spread over most of the civilized world, and have had an uninterrupted existence long enough to prove their real value.

At the present time, there are probably more of these degrees to be found in England than in any other English-speaking country.

The Craft is governed by the United Grand Lodge of Ancient Free and Accepted Masons of England, which came into existence at the Union of the Ancient and Modern Grand Lodges in 1813, and according to the Constitutions of this body "pure Ancient Masonry consists of three degrees and no more, viz.: those of the Entered Apprentice, the Fellow Craft and the Master Mason, including the Supreme Order of the Holy Royal

Arch." Consequently, outside St. John's Masonry, the only recognized Degree or Order is that of the Royal Arch.

The Grand Lodge holds communications every three months, the officers being appointed annually. The jurisdiction is divided into Provinces and Districts, the former in England and Wales and the latter in other parts of the Empire. Each Province is ruled by a Provincial Grand Master who is appointed by the Grand Master. He selects his own officers in his Provincial Grand Lodge, which usually meets annually. The government of a District is carried out in the same way by a District Grand Master. The boundaries of the majority of the Provinces coincide with those of the English counties; Lodges, however, in the city of London are not governed in this way, but are directly under the rule of the Grand Lodge. This system of government also obtains in the majority of other degrees.

Under this Constitution, the Apprentice is considered as a Mason, and as well entitled to have a voice and to vote in the Lodge as any other member. For this reason, all routine work and general business is carried out in the First Degree. Lodges are opened first in the First Degree, and then in the Second and Third Degrees successively, if required for ceremonial work.

The Master, Treasurer and Tyler of each Private Lodge are elected annually by the members. The Master appoints his Wardens and all the remaining officers.

The Holy Royal Arch is governed by the Supreme Grand Chapter, which works in conjunction with the United Grand Lodge. Each Private Chapter must be attached to a Craft Lodge and carries the same number on the Register.

The Degree of Grand High Priest is not very widely known in Great Britain; it is conferred on installed Third Principals in the Order of the Holy Royal Arch, and is under the jurisdiction of the Grand Council of the Allied Degrees, and will be further considered in relation to that body.

The Mark Master's Degree is conferred on Master Masons under the jurisdiction of the Grand Lodge of Mark Master

The article also states that this body has inaugurated the "Guild of Education as National Service," for the training of teachers and social workers on the newest educational lines, having under it the Halsey Training College, which is recognized by the Board of Education as a training college under the new Education Act. The guild is stated to include among its activities a lecture and training centre at Bloomsbury and hostels in the East End and at Kenton, Middlesex. Miss Millicent Mackenzie, M.A., is Hon. Dean of the whole scheme, and Miss Margaret Frodsham, B.Sc., is principal of the college.

Namdrah.

Whatever else this may be, it is certainly not Freemasonry.

Editor.

No. 60.—Deacons' Wands.—(12) In some Lodges in the province of N. and E. Yorks the Deacons' Wands are crossed over the head of the Cand. *only* during the O.B. in the third degree; and the I.G. remains at the door within the L.

The D.S. is used at the entrance when a Cand. is first admitted, and secondly by the I.G. after the prayer whilst the Cand. (still kneeling) is addressed by the W.M. thus :—

"I must now inform you that your life is placed in imminent d.; at your n.l.b., a d.s. is presented, so that should you attempt to rush forward, instant d. awaits y. There is also a rope or c.t. around your n. so that should you attempt to retreat your l. is p. in equal hazard. In such a state of impending danger as I have just described y. to be, in whom do y.p.y.t?" P.M.

No. 67.—Passing of the Chairs.—(15) Some few years ago when privileged to visit the U.S., I was present at this ceremony more than once in the State of Pennsylvania. If my memory serves me rightly, it is there a necessary step to admittance to the R.A., although always conferred in a Craft Lodge, and the fee for the same being part of the revenue. The working was almost precisely as detailed in a certain book of American origin, consisting of the driving home of the importance of the Charter, etc. I understand a similar form of ceremony under the title of Past Master's Degree was incorporated in the R.A. ceremonies

of Scotland and Ireland, and is still in many States of the U.S.A. S.C.B.

No. 85.—Obsolete Royal Arch Symbols.—(36) There is a striking similarity between these hieroglyphics and those used by the Ancient Druids to express the name of God viewed in the attributes of preservation, creation and destruction. The Druidical hieroglyphics were

Dudley Wright.

No. 103.—Privileges of a Lewis.—(87) As Browne in his "Master Key" (1798) puts it, the privilege of a Lewis is "to be made a Mason before any other person, however dignified by birth, rank, or riches, unless he, through complaisance, waives this privilege." A Lewis, however, under the English Constitution, cannot be so initiated unless through a Dispensation. The Constitution of the G.L. of Scotland permits of a Lewis being initiated at the age of eighteen years. The rights of a Lewis are not recognized in the United States. J.P.B.

No. 104.—The Blacksmith and King Solomon.—(87) Perhaps, in the circumstances, I may be pardoned for drawing attention to the fact that an account of this legend appeared in "The Freemason" of 10th April last. Dudley Wright.

No. 107.—F.C.'s in Third Degree.—(104) I believe that the legend of the "12" is only found in Ireland and the U.S.A. In this case, one party goes to the N., and I have heard from Irish brethren that that party was lost and did not return, but according to rituals which I have seen, they returned without having made any discovery. In other English-speaking jurisdictions, I understand that "15" is invariable. In Continental and South American Lodges, there are three searches. First, the J.W. with three Bn. of his Column, then the S.W. with five Bn. of his Column and lastly, when both of these searches prove fruitless, the W.M. goes

himself, either with seven Bn., or with both the aforementioned parties. L.A.

There is some confusion between the twelve F.C.'s who recanted and the fifteen trusty Craftsmen selected by the king to search for the Master. The first section of the second lecture mentions five as the number to form a F.C. Lodge. This confirms the correctness of the working which names fifteen as the number sent out from the three gates of the Temple. On the other hand, those who were ordered to attend the funeral clothed in white as an emblem of innocence were probably the twelve who were under suspicion, not the fifteen specially selected for their trustworthiness. John A. Cockburn.

NOTES.

History of the Royal Arch.—(82) The statement that the Grand Chapter of Virginia was the first formed in America is wrong. The Grand Chapter of Pennsylvania is the oldest—formed in 1794—then comes Massachusetts in 1797, New York and Connecticut in 1798, and Virginia in 1808.

The General Grand Chapter of the United States of America was organized in 1797 at Boston, Mass. All the Grand Chapters except Pennsylvania and Virginia are affiliated with the General Grand Chapter. H.R.

Minute Books and Lodge Histories.—The Minute Books of our Lodges and Chapters contain valuable material towards not only local but general Masonic history, and throw bright side-lights upon the customs observed in various parts of England. Much of this material, however, is practically locked up in the boxes of our secretaries. When Lodge histories are compiled and printed, some of this most important material is generally made available to the students of history concerning the Craft and other Degrees. These are invaluable, not only as historical records, but from the social point of view. My deceased friend and brother, J. Brown, of Wigan, has compiled one of these local Masonic histories, under the title of "Masonry in Wigan: being a brief history of Lodge of Antiquity, No.

178, originally No. 235," which was printed in 1882. From this are quoted passages which refer to Masonic sartorial matters, conduct in Lodge, Lodge Meetings, and other items of interest.

. . . " Every Brother shall appear in clean, decent apparel, with proper clothing." (By " clothing " is meant (1) white aprons ; and (2) gloves, not only for every member in the Lodge, but also for all their wives and sweethearts if they require them.)

1817. May 26th. " The Lodge agreed that every Brother for the future must attend with white neck handkerchief and decent apparel, under the penalty of what the Lodge may think proper to charge the same with."

The Lodge of Antiquity (Wigan) ordained, in 1786, that " if any Brother curse, swear, lay or offer to lay wagers, he is to be fined." On February 28th, 1800, " Bro. John Taylor, being disguis'd in liquor, he was admonished by the Worshipful and and ordered home." On May 6th, 1816, " the W.M. caused a Poll through the Body for some unlawful language and defamation put upon the Body by the landlord of this house, when there appeared for a removal from the Queen's Head eight in a majority." Two days later, " Prescott Corless, the landlord, begs pardon, and the Lodge remains." The phrase, " a Poll through the Body," needs some explanation. It is this : that there was a vote of the brethren present. On August 13th, 1821, " The W.M. was suspended from the Chair and expelled the Lodge for six months "—a painful occurrence, which nowadays could hardly happen. " For some unbecoming business Bro. A. was suspended from Lodge No. 294 for the space of 999 years," dating from 1823. In 1827 " The W.M and P.M. were expelled for robbing the chest of £13 6s. 6d." In the Minute Book of the Wigan Lodge is a record that " Two Brethren were suspended for twelve months for disorderly conduct in Lodge."

Here comes a Minute of an extraordinary proceeding which took place in a Bolton Lodge on December 17th, 1786 :—At a meeting of emergency Bro. —— attended, and inquired for what purpose it was called. On being informed that it was to pass

Masons. This degree may be taken either before or after the Royal Arch. The Degree of Royal Ark Mariner is governed by the Grand Master of Mark Master Masons assisted by the Royal Ark Council, and is conferred only on Mark Masters. It appears to have had its origin in England about the end of the eighteenth century, and is little known outside this country and Scotland.

Some years ago a proposition was made in the United Grand Lodge of England to recognize the degree of Mark Master. This was carried, but a great number of opposers to this innovation attended the following Quarterly Communication, with the result that the minutes of the previous meeting were not confirmed. Since then the question has not again been raised.

The Degree of Most Excellent Master is conferred by Councils of Royal and Select Masters, which also give the Degrees of Royal, Select and Super-Excellent Master. These degrees are conferred on members of the Order of the Holy Royal Arch who are also Mark Master Masons.

The Order of the Temple in England is governed by the Great Priory assisted by Provincial Priories. The bodies conferring the Order are entitled Preceptories, the ruler of each being a Preceptor. The Orders of the Temple and Malta can be conferred on Royal Arch Masons whether they have taken any other degrees or not. The candidate is first installed a Knight of the Temple, and the Mediterranean Pass is conferred as a preliminary degree to the Order of Malta.

The next series for consideration is the Ancient and Accepted Rite, the title " Scottish " having been dropped by the Supreme Council some years ago. Only five of the thirty-three degrees are conferred ceremonially, namely the 18th, 30th, 31st, 32nd and 33rd degrees. Chapters of Princes Rose Croix are chartered by the Supreme Council, and these bodies have power to confer the degrees from the 4° to the 17° in a short form, and the Degree of Sovereign Prince Rose Croix in full. This is the only degree conferred ceremonially by Rose Croix Chapters. There are no Consistories in this jurisdiction and the higher degrees are only conferred by the Supreme Council. Applicants for the 30°, which is the next conferred in full after the 18°, must

have been members of the Order for three years at least, and installed as Most Wise Sovereign in the Chair of a Rose Croix Chapter. The degrees from the 19° to the 29° are conferred in short form on candidates for the 30°. The Supreme Council selects all members for the higher degrees, and the numbers are limited. Nine members of the 33° constitute the Supreme Council.

The Degrees of Knight of the Red Cross of Constantine, Knight of the Holy Sepulchre and Knight of St. John the Evangelist are conferred in Conclaves of the Masonic and Military Order. Candidates for admission must be Master Masons and in the case of the two latter degrees, Royal Arch Masons. The supreme authority for this series is the Grand Imperial Conclave of England.

There is one other Masonic governing body of importance in England, namely, the Grand Council of the Allied Degrees, which has under its jurisdiction a very large number of side degrees. As in every country where the Craft has made great progress, a large number of honorary and side degrees have appeared in England from time to time. Some of these have been conferred in Lodges having no central authority, while others were communicated by one Mason to another. To give these degrees a common form of government this Grand Council was formed. It has under its jurisdiction over forty distinct degrees, many of which are not now worked. Every Council under this obedience has authority to work the degrees of St. Lawrence the Martryr, Grand Tyler of King Solomon, Knights of Constantinople, the Red Cross of Babylon, Grand High Priest and Secret Monitor. The Degree of Grand Tyler of King Solomon is very similar to that of Select Master. The Degree of Grand High Priest is conferred on installed Third Principals of Royal Arch. In addition to being conferred by Councils of the Allied Degrees in England, the Degree of Secret Monitor is worked in more extensive form in Conclaves under the jurisdiction of the Grand Conclave of the Order of the Secret Monitor, which is a body quite distinct from the Grand Council of the Allied Degrees. Of the remaining degrees under the obedience of the Grand

Council, some are conferred by the Royal Kent Tabernacle and Council at Newcastle-on-Tyne, while the remainder are not now actively worked.

In England, there are now five Provincial Grand Lodges of the Royal Order of Scotland. The oldest of these is the Provincial Grand Lodge of London and the Metropolitan Counties, and this only confers the Order and Knighthood on Masons of the 30°.

An article on this subject would not be complete without mentioning the Societas Rosicruciana in Anglia which was put into form in 1866 by Robert Wentworth Little. This organization is not Masonic in its nature, but requires candidates to be Master Masons. Its ceremonies are hermetic in origin, and its object is purely literary.

QUERIES.

No. 120.—The Ashlars.—Can you give me the reason the Ashlars are so called, and why, instead of being made of ashlar stone they are usually of granite? Thomas R. Swinscoe.

No. 121.—Letters on Mark Certificate.—On a certificate issued by a Mark Lodge in England, when working under a charter from the S.G.R.C. of Scotland, in addition to the usual eight letters were the following (in each case in circular form): HVTVFSRM and HTFVEARS, the H in both being at the top of the circle. Can any one give the meaning? S.C.B.

No. 122.—Introduction of Hebrew Letters.—When were the Hebrew letters first shown on the Mark K.S.? Most of the old diplomas give only the English letters. S.C.B.

No. 123.—Gavel.—What is the derivation of the name of this important tool? C.N.P.

No. 124.—Wardens.—What is the origin of the name of these two Principal Officers? C.N.P.

No. 125.—Tyler's Jewel.—The jewel of a Tyler in England is a sword, whereas in the United States, it is two swords crossed. How has this difference come about? C.N.P.

No. 126.—Spherical Balls.—How could the Spherical Balls on the tops of the Pillars cast by Hiram have been celestial or terrestial globes? I understand that such globes were not invented at that time. Cosmo.

No. 127.—Authorship of Quotation.—At Swanage in Dorset, a large stone ball has been erected, on which is delineated a map of the terrestrial globe. Among a series of quotations inscribed on slabs near it (mostly non-Masonic) occurs the familiar injunction, "Let prudence direct, temperance chasten," etc. But while the authorship of other quotations is duly stated, this one appears anonymously. Could any author's name have been appended (with reasonable certainty) to it? W.W.C.C.

REPLIES.

The figures in parenthesis refer to the pages on which the corresponding queries are to be found. A Roman numeral indicates that the query originated in the previous volume.

No. 55.—Double-headed Eagle.—(11) The late distinguished Bro. Chetwode Crawley dealt with this subject in Vol. XXIV. *A.Q.C.* S.C.B.

No. 59.—Clandestine Body.—(12) Replying to Brother "S.K.'s" request on page 78, I should say that all the information I have is an article which appeared in "The Christian Science Monitor" (U.S.A.) under date of June 14th, 1919, part of which is as follows:

"Outside legitimate or 'orthodox' Freemasonry, into which women are not admitted, has sprung up within the last 11 years a body organized by women known as 'The Honorable Fraternity of Antient Masonry.' It admits both men and women to its ranks, and although members owning allegiance to the United Grand Lodge of England are not permitted by the discipline of that body to participate in this movement, it must be admitted that no body could guard its portals with more jealous care than this fraternity does."

Bro. Secretary, he swore that he would be passed likewise, and on the Worhsipful informing him that he should not until his behaviour better deserved it, he then took up the poker and swore he would be passed before he left the room, or if any Brother offered to put him out till he had been passed he would knock out his brains." What followed this night is not recorded, but at a subsequent date the delinquent " asked parden for his misconduct," and he was admitted. Had " John Barleycorn " anything to do with the affair ?

Here is another extract, dated March 2nd, 1787 :—" Bro. Horridge was fined 6d. for sleeping in lodge hours ; " and another, " Brother Grundy was fined 3d. for assaulting Bro. Horridge in his sleep." A Brother of the same Lodge was fined 3d. for calling Bro. Aldcroft, the Secretary, " Red Charles," in open Lodge ; this was on December 27th, 1787. " The Worshipful " of the Lodge was put on discipline on January 24th, 1788. The Master was fined 2d. for writing a letter in Lodge hours when at labour ; also 2d. for not being " clothed " ; also 6d. for not appointing a deputy in his absence ; and, on March 21st, 2d. for offering to lay a wager ; and Bro. —— on the same date, was fined 3d. for saying the Lodge met for no other purpose than drinking, etc. The Secretary significantly concluded his Minutes : " Closed the Lodge at 10 o'clock, but not in as good harmony as could have been wished." On June 20th, 1788, the Secretary, after signing the Minutes, wrote : " Charles Aldcroft, Secretary for the last time, God be thanked," and in the Roll of Members in the Subscription Book he wrote opposite his name—" Declared off for ever."

There was trouble in the Lodge of St. John's on December 4th, 1797, when Bro. —— was " tried for charges alleged to him by the Worshipful for misconduct. The charges were for ' being ' intoxicated in drink, ' divulging secrets,' and for using ' bad language to the Worshipful,' for which offence he was fined 6d. and 5s. respectively. It was decided that the offender should ' make an humble submission for doing so, and that his future conduct must be agreeable to the members.' After being duly admonished, the erring brother ' asked God's pardon and

the Lodge's,' and the matter was therefore 'amicably settled.' On the charge of having committed 'an error for scandalising the Lodge' a brother was fined 5s. in 1798. He made the required 'humble apology,' after which the Lancashire Lodge 'closed at 50 minutes past 10, when the greatest harmony prevailed.'"

On April 27th, 1802, to show his contempt for "Free Masonry in general and this Lodge in particular" a brother of the Bolton Lodge said "he was glad he was cleared of the Lodge, and should mend his old breeches with his Apron." Nine years later, on November 28th, 1811, in the interests of Masonry and of the Lodge, "it was resolved that Bro. ——, having repeatedly violated his obligation by disobedience to lawful summonses sent from this Lodge, without showing any cause for the same, he is, therefore, excluded from this Lodge for ever, and his certificate is burned by vote." This "for ever" excluded brother was, less than two years later, re-admitted by consent of the brethren. Some Masons were Oddfellows a century or so ago.

The spelling in some Minute Books in these "good old days" indicates that the Secretaries stuck to no hard-and-fast rules of orthography as we understand them. Here is one of the most remarkable instances in the latter portion of this sentence, dated 1800: "Soon after they opened the Royal Arch Chapter these brethren were made *exclant and Shuper Exclant Masons and Likeeves Royal Arch Masons.*" It is only capped by another Minute of 1810, and with it I will close this Section: "Opened on the *Night* Templar Order *Derly* Beloved *Jeromier Grayham* who had his *Sertifiket* delivered for *B'fore* a large body of *Respcttobel* Brothers Met on the *Resectobel* Order." Truly, the Secretary was a "Free-man."

It should be added that the membership at various times consisted of "all sorts and conditions of men," being gentlemen, doctors, lawyers, clergymen, yeomen, manufacturers, potters, farmers, stonemasons, soldiers, cordwainers, botanists, victuallers, pewterers and fustian-cutters.

J. Potter Briscoe.

Masonic Notes

VOL. 2. 1920 NO. 9

EDITORIAL.

SINCE the first number of this Volume of Masonic Notes was issued, *Miscellanea Latomorum* has reappeared in the hands of Brother Lionel Vibert, and has resumed its most useful work. Brother Vibert suggested to us that we should both remain in the field, but we could not help feeling that there would then be an unnecessary overlap both of material and supporters, were two such similar publications in existence. Further, as was stated in the first number of this paper, issued in November, 1918, our intention was to fill a gap which then existed, but this exists no longer. For these reasons, now that a second volume is ended, and our obligations to our subscribers are fulfilled, we have decided to cease publication.

During the past two years, we have made many friends through the aid of this little work, and we hope that offence has been given to none. Much of the work has been done by correspondence, and we have to thank all those who have so kindly given their assistance and time towards the elucidation of those points which have been brought forward.

Finally, may we express a hope that all our past subscribers will send in subscriptions to *Miscellanea Latomorum* (seven shillings per annum), the Editor of which is

LIONEL VIBERT,
MARLINE,
LANSDOWN,
BATH,

who will be pleased to send specimen copies and subscription forms on application.

In conclusion, it should be stated that we shall be pleased to continue correspondence on matters of Masonic interest, with all.

REPLIES.

The figures in parenthesis refer to the pages on which the corresponding queries are to be found. A Roman numeral indicates that the query originated in the previous volume.

No. 55.—Double-headed Eagle.—(11) The following article by Bro. W. J. Chetwode Crawley is interesting in this connection :

" When this emblem was first adopted by the High Degrees, it had been in use as a symbol of power for five thousand years or so. No heraldic bearing, no emblematic device in wear to-day, can boast such antiquity. It was in use a thousand years before the exodus from Egypt, and more than two thousand years before the building of King Solomon's Temple.

" The story of our eagle has been told by the eminent assyriologist, M. Thureau-Dangin, in the volume of *Zeitschrift fur Assyriologie*, 1904. Among the most important discoveries for which we are indebted to the late M. de Sarzac were two large terra-cotta cylinders, covered with many hundred lines of archaic cuneiform characters. These cylinders were found in the brick mounds of Tello, which has been identified, with certainty, as the City of Lagash, the dominant centre of Southern Babylonia, ere Babylon had imposed its name and rule on that country. The cylinders are now in the Louvre and have been deciphered by M. Thureau-Dangin, who displays to our wondering eyes an emblem of power that was already centuries old when Babylon gave its name to Babylonia.

" The cylinder in question is a Foundation Record, deposited by one Gudea, Ruler of the City of Lagash, to mark the building of a temple about the year 3000 B.C., as nearly as the date can be fixed. The Foundation Record was deposited just as our medals, coins, and metallic plates are deposited to-day, when a cornerstone is laid with Masonic honours. It must be borne in mind that in this case the word ' cornerstone ' can be employed only in a conventional sense, for in Babylonia all edifices, temples, palaces, and towers alike, were built of brick. But the custom of laying foundation deposits was general, whatever the

building material might be, and we shall presently see what functions are attributed, by another eminent scholar, to the foundation chamber of King Solomon's Temple.

"The contents of the inscription are of the utmost value to the Oriental scholar, but may be briefly dismissed for our present purpose.

"Suffice it to say that the king begins by reciting that a great drought had fallen upon the land. 'The waters of the Tigris,' he says, 'fell low and the store of provender ran short in this my city,' so that he feared it was a visitation from the gods, to whom he determined to submit his evil case and that of his people. The reader familiar with the Babylonian methods that pervade the Books of the Captivity will not be surprised to learn that the King dreamed a dream, in which the will of the gods was revealed by direct personal intervention and interlocution. In the dream there came unto the king 'a Divine Man, whose stature reached from earth to heaven, and whose head was crowned with the crown of a God surmounted by the Storm Bird, that extended its wings over Lagash, and the Hapsburgs and the Romanoffs, as well as the Masonic Emperors of the East and West,' whose successors today are the Supreme Councils, 33°, that have inherited the insignia of the Rite of Perfection.

"Such is the accredited account of the successive flights by which the Double-headed Eagle winged its ways from the Tigris to the Danube and the Neva. But it is quite possible that when the medieval warriors brought home the Storm Bird, they brought it to that nest not for the first time. We have said above, that Lagash was the centre of a Sumerian people in the year 3000 B.C. It has been established that the Sumerians were an Iranian people quite distinct from the warlike men of Akhad who were of Semitic descent. Some time after the year 2800 B.C., the fiery men of Akhad squeezed out the Iranians, and Babylonia became to all intents and purposes a Semitic kingdom for the time. The Sumerians appear to have followed the Iranian line of migration westwards, and, very likely, brought with them the remembrance of their guardian bird of the olden

time. Hence the Storm Bird from Mesopotamia, with its double head and outstretched wings, may not have seemed altogether strange to the Slavs, or the Teutons, or the Celts, whose dim ancestry may have dwelt beside the Tigris. The emblem may have appealed to some vague subconscious inheritance of the kind that latter-day psychologists, stigmatize as vestigial retro-reminiscence. Verily, the nomenclature is germane to ' that blessed word Mesopotamia.'

" Reverting to the text of the inscribed cylinder, we gather that the Master of the Storm Bird was appeased by the king undertaking to build him a temple, and in response to the king's petition, inspired him and his builders with a heaven-born plan. A similar celestial origin is ascribed, commonly enough, to the more magnificent temples of the Ancient East ; for instance, to the great Temple of Horus at Edfu, built by the Pharoah, under the direct inspiration of the god Im-Hotep. But this particular revelation to Gueda is noteworthy, because the circumstances of the revelation bear a strong family resemblance to those of the disclosure of the dimensions of the Tabernacle to Moses on Mount Sinai, as described in Exodus XXV. *et seq.* The cuneiform text is opportunely illustrated at this point by the discovery of a fine basalt statue of Gudea, buried for ages in the same mounds at Lagash. He is represented in the sitting posture common to Oriental statues of Great Monarchs, and he holds on his knees what is now plainly seen to be a draughtsman's tablet, with the design inscribed on it, while hard by are the graver's tools and scale ; for all the world like a Tracing-board, Gauge, Skirret and Pencil of to-day. The mise-en-scene has an indefinable resemblance to the Frontispieces with which the engravers of the eighteenth century were wont to decorate the Pocket Companion and similar books.

"The cuneiform inscription goes on to describe the ceremony of laying the corner-stone, with a thousand details of inestimable value to the archæologist, but in no way bearing on the story of the Double-headed Eagle.

" These things came to pass, under the wings of the Storm Bird, in Lagash of the Sumerians, and were there written

down, more than a thousand years before Abram, the Hebrew, dwelt in Ur of the Chaldees." P.J.L.

No. 57.—Ebbs and Flows.—(12) I have heard that this was an early English penalty for crime. The strip along the sea coast between high and low tide was the place where persons convicted of certain crimes suffered death. Some authorities state that they were fastened there at low tide and were drowned when the tide came in. L.A.

No. 65.—Past Warden.—(15) In Florida, it is presumed that a Master shall have first served as Warden, yet a recent Grand Lodge resolution provides that in case neither of the Wardens will accept the office, and the Past Masters are similar minded, the lodge can use its discretion by electing a Master from the floor. Ely P. Hubbell.

No. 87.—Length of C.T.—(46) In Florida, the Candidate is informed that the length of his C.T. is "health and business permitting." Ely P. Hubbell.

No. 94.—Greater Lights.—(75) In Florida, it is laid down that the angle of the S. must be towards the Candidate.
Ely P. Hubbell.

No. 97.—Grand High Priest.—(75) In New York State, I understand that if the High Priest of a Chapter does not take the degree of Grand High Priest within a year of his installation, he does not rank as a Past High Priest. Editor.

No. 99.—Happy to Meet.—(86) In some English lodges the words are transferred to the closing in 1st degree. In Lodge No. 112, the form used is (2nd degree)

Happy have we met
Happy have we been
Happy may we part
And haply meet again. G.

No. 101.—Interval between Degrees.—(87) With regard to my reply on p. 126, the reference to France is correct, I believe, so far as the Grand Lodge is concerned, but the rule is somewhat different under the Grand Orient. Article 70 of the General Regulations states: "An Apprentice cannot be passed Fellow-craft unless he has been 8 months at least an Entered Apprentice, and has given proof of his Masonic instruction in a previous examination, and also, only if he has attended the labours of his Lodge with assiduity." 8 months as a F.C. is necessary before becoming a M.M. These intervals are the minimum, and I am told that in practice a year usually elapses.

Editor.

In the United States, the time elapsing between the conferring of degrees on candidates varies in the several Grand Jurisdictions.

In some States there is no ballot on the advancement of a candidate, the Master after the conclusion of an examination of a candidate simply putting to the lodge the question: "Brethren, you have heard the examination of Brother A. B. Are you satisfied with the examination?" and the reply invariably being "We are."

In jurisdictions where this custom prevails, a candidate might receive all three of his degrees within a period of twenty-four hours were he extraordinarily apt in memorizing the lectures, and the lodge willing to hold three separate communications in one day to confer the degrees, the law only requiring that the candidate pass a "satisfactory examination" on the lecture of the preceding degree before being passed to a higher degree.

In other States, examinations are conducted only at a stated communication of a lodge, and a secret ballot taken upon the proficiency of the candidate. One blackball stops the candidate's advancement only until the next stated communication of the lodge, at which time it is the candidate's privilege to again appear before the lodge for another examination.

Where a lodge holds two stated communications monthly,

in the States where this law prevails, a candidate might receive his First Degree on the same night he is elected (although it is better that the work be done at a subsequent communication) and if he can commit the lecture he is given his examination at the next stated communication, and sometimes takes his Second Degree the same night. If he is ready for his second examination at the time of the next stated communication of the lodge, and is found proficient, he may receive his Third Degree at that or a subsequent communication. Where this custom obtains, a candidate might finish all three degrees within a period of approximately six weeks from the time his petition is balloted upon.

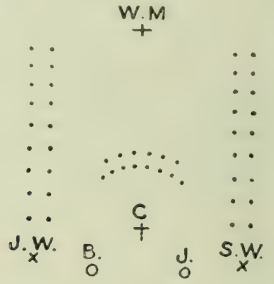
In such instances, however, there is not necessarily a period of two weeks between degrees, as the candidate may not take his First Degree, let us say, until ten days after his election. If he can then commit the lecture and pass an examination for advancement at the next stated communication of the lodge, four days later, he might receive his Second Degree at that time, a period of only four days elapsing between his First and Second Degrees in this instance.

In some States, however, among which we might mention Florida, Michigan and New Hampshire the law specifically states that one month must elapse between degrees. In other jurisdictions it is "four weeks," while in Pennsylvania the time between degrees must be "One Masonic month, which may consist of from twenty-eight to thirty-five days." In Wisconsin twenty days are required to intervene between degrees, while in Utah the time is two weeks.

W. E. Atchison.

No. 102.—Irish Custom.—(126) In France, all the Brethren standing round have swords pointed towards the Candidate. A double half-circle is formed by some of the Brethren, while the others remain in their places. The swords are pointed towards the candidate with the *left* hand, the right one being in the position of "Stand to Order." The W.M. immediately

explains to the candidate the meaning of this ceremony. In Belgium, the Brethren carry swords, but form a "chain of union" in a half circle, their swords pointing upwards.



L.M.

No. 103.—Privileges of a Lewis.—(87) The idea that the privileges of a Lewis include the right of admission to the Craft at an earlier age than 21 years probably arises from the fact that the Scottish Constitution lays it down that a Lewis may be *initiated* at the age of 18 years. It says *initiated* only, and although I have seen the second and third degrees conferred on such youths in Scottish Lodges in South Africa, I cannot believe that such is the intention of the article. It might be pointed out that Initiation in the Scottish Craft does not confer the same privileges as Initiation in the English, for the entrant does not speak or vote in open Lodge or accept Office until he has taken the third degree under the S.C. To give a youth of 18 a definite connection with his father's Lodge by making him an Entered Apprentice, with no power to vote or any say in the affairs of the Lodge is right enough in its way, but it will be obvious to anyone who considers the ritual of the Master's degree, that certain portions of the ceremony must be reduced to an absurdity if applied to an inexperienced boy of 18. So far as the English practice is concerned, I have known special cases where a dispensation has been granted to initiate a young man a few months under the specified age of 21 years, but the Constitution

does not warrant a general practice of this nature. The reference to the privilege of a Lewis in the 1st degree T.B., simply gives seniority to the son of a Mason when there are more than one applicant, and the others are not Lewises.

W. Moister.

I understand that under the Grand Orient of France, a Lewis cannot be admitted until he is 18 years of age ; the reply by J.G. at the bottom of p. 127 is correct, I believe, for Lodges under the Grand Lodge. The Lodge *may* halve the dues, but it is not necessarily done.

Editor.

No. 107.—F.C.'s in Third Degree.—(104) With reference to Bro. Cockburn's reply in Vol. 2, No. 8 of Masonic Notes, the following extracts from a M.S. which has been in my possession over 40 years and apparently was written just before the Union of Grand Lodges, may be of interest.

" What did K.S. first order the 12 R—g B—s to do. He first ordered those B—s to go in and about the T— and make dillegent search for the B—."

There then follows the result of the search and the adoption of the casual signs, etc.

" How did K.S. order his F to be attended. By these 12 R—g B—n with W.A. and G. as Em. of their innocence."

R—g may be taken to mean " recanting."

G. Trevelyan Lee.

No. 108.—Chalk, Charcoal and Clay.—(104) There can be little doubt that these materials were used for " drawing the Lodge " in the eighteenth century, before the introduction of the Charts, Floorcloths and Tracing Boards which are in use to-day. In the earlier lectures, these materials are mentioned as " Chalk,

Charcoal and Earthen Pan." The various symbols were drawn on the floor of the Lodge and were washed out after the Lodge had been closed.

Editor.

No. 109.—Twenty-four Inch Gauge.—(104) With regard to the latter part of this query, in the French Lodges, the twenty-four inch gauge is not presented to an E.A. There, the working tools of that degree are the Mallet and Chisel.

L.A.

In some lodges in the U.S.A., this is divided into three equal parts, and as the reference to those divisions occurs in the lecture, the foldings are made. In some jurisdictions of the U.S.A., I am quite sure that the folding is objected to. I have no recollection of seeing a folding rule in any of the lodges I have visited in Florida.

Ely P. Hubbell.

No. 110.—Union Band.—(104) The full title should read "The Union Band of Holy Royal Arch Knight Templar Priests." In Ireland, this additional degree of Templar Masonry was very popular during the latter part of the 18th and first half of the 19th century, and traces of its working have been found in Ulster as late as 1870. It is now entirely obsolete in Ireland. In England, the degree was conferred in the encampment of Redemption, York, the Observance of London, the Antiquity, Bath, and the Eminent of the Seven Degrees of Bristol. To all of these Dunckerley assigned "time immemorial" rank in 1791. It has also been traced to Manchester, Bury, Rochdale and Wigan. "The Book of Miscellaneous Records and Documents" of York Lodge No. 236 contains a ritual of the Order. (See *Trans. Manchester Assoc. for Masonic Research*, iii., *p.* 65.). A printed ritual is included in *The Perfect Ceremonies of the Knights of Rome and the Red Cross of Constantine*, London, A. Lewis, 1905.

In Scotland, we are informed by D. Murray Lyon (*Hist. of Mary's Chapel No.* 1, 1900, p. 314), that the Priestly Order of the Temple was one of the series which the New Charters of 1856 empowered the Priories to confer, and that at the time he wrote, this degree had not been eliminated from the work of Priories under the Scottish Constitution. The degree is still conferred in Scotland under the Early Grand Council of Rites, an independent organization derived from the Early Grand Encampment of Ireland. (See Gould: *Collected Essays on Freemasonry*, 1913, pp. 259-260).

The American Order of High Priesthood, which is composed of Past High Priests of the R.A. shows a marked similarity in its ceremonies.

In England, Scotland and Ireland, Knights Templars only were eligible for admission, and the Order appears to have been strictly Christian and Trinitarian. The meeting was styled a Tabernacle and represented a Tent supported by seven Pillars extending from the first at the entrance to the seventh at the right of the H.P. who is the presiding officer. The mottoes on the Seals of the Seven Pillars read as follows:—1st Pillar, Let Truth; 2nd, Stand; 3rd, Though the; 4th, Universe; 5th, Should; 6th, Sink into; 7th, Ruins.

Many of these Seals are still in existence in the N. of Ireland. (See Crossle: *History of Nelson Lodge No.* 18, *Newry*.)

For further information consult:—

Hughan, *Masonic Sketches and Reprints*, 1871, pp. 31-32.
Beesley, *Masonic Antiquities of E. Lancs.*, p. 142.
Sachse, *Hist. of Knights Templars of Pennsylvania*, pp. 7-10.
Robinson, *Irish Masonic Certificates*, p. 92.
Oliver, *Hist. Landmarks*, II., p. 36.
Yarker, *Arcane Schools*, p. 459.
Cameron, *Chivalric F.M. in the British Isles*, p. 20.
The Scottish Freemason, December, 1894, pp. 20, 21.

W.T.

I have heard that the full name for this degree is "Sacred Band, Royal Arch Templars, Priests after the Order of Melchisedec." I should like to hear whether it has any connection with the Black Chapter of the Orangemen.

Editor.

No. 111.—Black Warrant.—(104) These Warrants were formerly issued by the Grand Lodge of the Ancients and the Grand Lodge of Ireland, particularly to travelling or military Lodges. They covered the three degrees of the Craft, Royal Arch and Knight Templar.

Editor.

No. 112.—P.W. of First Degree.—(104) Yes, a phrase is used in Irish Lodges.

Gimel.

No. 113.—What is a Lewis.—(122) I think that the generally accepted definition is simply "the son of a Mason," in which case the ceremony of initiation automatically makes the children of the Candidate Lewises. Some believe that it is only the eldest son who receives this birthright. Rev. A. F. A. Woodford in Kenning's Cyclopaedia states "the word Lewis is also applied to the eldest son of a Mason," but I do not think that this is in accordance with Masonic custom, at any rate in England. A Lewis, for example can go up as a Steward at the Masonic Festivals, but this is held to apply to any son of a Mason, not only the eldest. Further, in Emulation working, the Seventh Section of the First Lecture gives: "If you wished to give your son a Masonic name, what would you call him?" and this again apparently refers equally to younger sons.

J.L.B.

No. 114.—J.W. in Southern Hemisphere.—(122) It may be argued that the N. is symbolically correct, but on the other hand Masonry originated in the Northern Hemisphere, and

Masonic Lodges all over the world have for their pattern a certain lodge which, Masonic tradition informs us, was presided over by S.K.I., H.K.T., and H.A.B. I believe that in actual practice, Lodges in the Antipodes invariably place their J.W. in the S.

Editor.

No. 115.—Swedenborgian Rite.—(122) Emanuel Swedenborg was a renowned theologian who lived in Sweden about two hundred years ago. He instituted a new religion, but this had no connection with Masonry ; in fact, it is very doubtful whether Swedenborg was ever initiated into the Craft. Some of his disciples who were ardent Masons introduced his teaching into Masonic degrees, and in this way a Rite was formed which was given the name of the Swedenborgian Rite. This system consisted of six degrees, and is sometimes known as the Primitive and Original Rite of Freemasonry. The three higher degrees are said to explain the three fundamental or Craft degrees, and are as follows :—

4°. Enlightened Freemason, Illuminated Theosophite, or Green Brother.
5°. Sublime Freemason, or Blue Brother.
6°. Perfect Freemason, or Red Brother.

The Rite was practised in America and on the Continent, but I believe that it is now extinct in both Canada and the United States. Mackey mentions that it is said to be practised still by some Swedish Lodges, and I understand that it is the system worked under the Grand Lodge of Roumania, although that body acknowledges Anderson's Constitution.

Editor.

No. 116.—Sprig of A.—(122) Even supposing that our ritual was put in its present form in comparatively recent times, there is no doubt whatever, that the compilers freely used and incorporated symbols and emblems of the greatest antiquity. Some parts, at any rate of the third degree legend appear to have been based on the Egyptian tradition of the death and

resurrection of the God Osiris, and it is noteworthy that the chest containing the body of Osiris floated down the Nile and finally lodged against a shrub.

Editor.

It is perhaps worth noting that the same story is told in ancient Roman legend of Aeneas and his friend Polydorus. The meaning of the story, however, can hardly be discussed here.

J.F.

The Sprig of A— is, I have always understood, an emblem of Resurrection and New Life. In England the A— is not an evergreen, but has a very dead appearance ; quickly reviving in the Spring.

The use of the A— in the circumstances referred to, arises, as I was informed by a learned Hebrew Brother, from the fact that to touch a grave, or to even unknowingly step upon one, caused a Ceremonial defilement necessitating a period of purification ; hence the custom was to put a branch or sprig of A— on a newly made grave as an indication of that fact. The application of this is obvious to those who know.

J.W.H.

No. 117.—Names of R's.—(122) It is an interesting point that each includes the names of the two deities Bal and Ihu, and the final syllables make up the great mystic Sanskrit syllable Aum. The Hindus have, I believe, a legend that the three wretches who preside over the winter months were cut off from the rest of the Zodiac. When they were found to be missing, they were accused of the death of Chrisna, the Hindu equivalent of the Egyptian Osiris.

Editor.

To answer the question as to why there are *three* R's,—or, indeed, as to why there are *three* characters in any Mystery, would take a very great deal of time and space. The symbology of Triads is a subject by itself.

But, from one point of view, the inner teaching of this particular legend, may be said to be that the three R's stands for the three dimensions of space, together signifying that *space* which is a condition of earthly existence.

Similarly the Cross, in pre-Christian times, stood for the four *directions* in space, with a like signification.

The great lesson taught, therefore, by the legend of the three R's, and one of the many great lessons to be learned from the story of the Cross, is that, while the limitations of earthly and external life must inevitably overwhelm and annihilate the earthly life of man, they are powerless to touch the immortal spirit of him who looks with faith and courage to the Truth beyond them, and who, after their first apparent victory, shall triumph over them for ever.

So, too, during earthly life, will he, who is content to give up the lesser things, become qualified to share the Things which are worth having. J.F.

No. 118.—Grand Master's Jewel.—(122) In England, Canada, Australia and New Zealand, this is a pair of Compasses on the segment of a circle containing an irradiated eye on a triangle. In Scotland and Ireland, the jewel is the Sun between a Square and Compasses on a quadrant. In Holland, it is a Pentangle between the Square and Compasses. In the United States, there are no distinct jewels for Grand Officers, and they bear the jewel of the corresponding office in a private Lodge.

Editor.

There are several firms in the United States which make and sell all kinds of secret society paraphernalia. Each one shows different styles of jewels for present and past Officers, both Grand and Subordinate. In perusing the proceedings of the various Grand Bodies I find that the Grand Secretary is directed to provide a jewel for the next past Grand Officer. A certain general design is followed, but as far as I know, definite action as to exact design has not been taken in Florida.

Ely P. Hubbell.

No. 119.—V. of S.L.—(123) I believe that no official recognition has been given to any page, but in the Craft, R.A. and Mark, it must of course be opened at the O.T., and the following passages are appropriate in all of the Craft degrees :

I Kings, vii.
II Chronicles, ii or iv.
Psalm cxxxiii.

For the various degrees, the following are suitable :

E.A.	Genesis xxii and xxviii.
	Ruth iv., 7.
F.C.	Judges xii, 6.
	I Kings vi, 7.
	II Chronicles iii, 17.
	Amos vii, 7 and 8, and xii.
M.M.	I Kings vii, 13 and 14.
	II Chronicles vi.
	Ecclesiastes xii.
	Amos v, 25 and 26.
R.A.	Proverbs ii.
	Ezekiel ix.
	Hosea ii.
Mark	II Chronicles xi, 11—16.
	Ezekiel xliv.

This question was discussed in *Miscellanea Latomorum*, Vol. II. Editor.

No. 120.—The Ashlars.—(137) The word *Ashlar* or *Ashler* is derived from the diminutive of the Latin *assis*, a board or plank, and so means a "little plank." The *Encyclopaedia Britannica* gives the following definition :

"Hewn or squared stone, generally applied to that used for facing walls."

The Century Dictionary gives :

"1. A block of building stone, rough as it is brought from the quarry ; such stones collectively.

" 2. In *Masonry*, a squared stone, as distinguished from a stone which is of irregular shape ; such stones collectively.

" 3. Masonry constructed of Ashlar."

In *Kenning's Cyclopaedia*, Rev. A. F. A. Woodford states under the heading " Ashlar " : " Often termed in some dictionaries ' Freestone as it comes out of the quarry ' ; but technically we doubt the correctness of such an explanation of the word. We believe it is purely an Operative Mason's expression, signifying stone that has passed through their hands . . . . ." In *Guild Masonry in the Making* Dr. C. Merz states " Some think that it is a stone laminated or stratified and therefore easily worked. It is doubtful if this idea is correct, as it would exclude the most valuable of building materials such as granite, marble and limestone."

From these quotations, it would appear that the word " Ashlar " does not refer to any particular variety of stone ; granite, therefore, is perfectly permissible. Editor.

The term *ashlar* has nothing to do with the substance of a stone. Alike in Operative and Speculative Masonry it means a *squared* block, in contradistinction to a boulder or quarried rock. Whether roughly hewn or perfectly smoothed, it must have received some definite shaping to be an *ashlar*.

W.W.C.C.

No. 121.—Letters on Mark Certificate.—(137) I can throw no light on the first set of letters quoted by S.C.B. : but the second represents initials of a Latin version of the English words on the Mark K.S. Incidentally they offer a solution of a *double entendre* in the common English rendering—an ambiguity which several contributors to MASONIC NOTES have been puzzling out *entre nous*. The second word there surely *must* be " Tyrius."

W.W.C.C.

At first I thought that both sets of letters were different translations into Latin, but this appeared very improbable. I am now inclined to believe that both are somewhat inaccurate translations, the first into Latin and the second into French.

Editor.

No. 123.—Gavel.—(137) Dr. A. Mackey in his encyclopaedia states that the word is derived from the German "giebel" or "gipfel" a gable or peak, owing to the shape of the tool resembling the gable end of a house. There are two Welsh words which may throw a light on the derivation, "gafael," meaning a hold or grasp, and "gavaels," meaning forks or columns. It seems to me more probable that the latter is the correct origin, and I think it is likely that "gavel" is some Gaelic or old English word, signifying "a thing grasped." Editor.

No. 124.—Wardens.—(137) This title is found in use in the English Trade Guilds in quite early times and is mentioned in the Charters granted by Edward III. in 1354. At the present day, the governing officers of many of the London City Companies bear this same title. For this reason, it is very likely that the office of Warden dates from the fourteenth century. Unfortunately, the word is not mentioned by any of the early manuscripts, and the first use of the word in connection with the Craft is, I believe, in the Sloane M.S., No. 3323, of A.D. 1659, where we find: "That no fellow shall take upon him to call a Lodge to make any fellow or fellows wthout the consent of master or wardens, if they be wthin fifteen miles."

According to the Harleian M.S., No. 1942, date about 1670, a General Assembly was held in 1663 when certain new articles were agreed upon and "for the future the sayd Society, Company and Fraternity of Free Masons shal bee regulated and governed by one Master and Assembly and Wardens, as y^{e} said Company shall think fit to chose, at every yearely General Assembly."

L.A.

In Masonic parlance the term *Warden*, which is derived from an old Norman French word *wardein* or *gardien*, originally was applied to the Master, not to his lieutenant. It occurs in this sense in the diagram of the Tho. Carmick M.S. of 1727, and also in Pennant's *Journey from Chester to London* (p. 203) of 1772. The term was taken over from the mediaeval Gilds, and was transferred to the auxiliary officers about the end of the XVIIIth Century. W.W.C.C.

No. 125.—Tyler's Jewel.—(137) This variation undoubtedly came about by the introduction of the office of Inner Guard in England. It was then necessary to provide that Officer with a distinctive jewel, so the crossed swords were given to him and the single sword was made the Tyler's jewel. In England, the Inner Guard protects the portals of the Lodge from within and thus performs some of the duties which are assigned to the Junior Deacon in the United States. In the earlier rituals of the eighteenth century in England, before the office of Inner Guard was introduced, the Deacons performed the work of that official and crossed swords were then the jewel of the Tyler.

Editor.

The jewel of a Tyler in this jurisdiction (the Grand Lodge of New York) is a Sword. The Crossed Swords are used in the jewel of the Master of Ceremony. H.R.

No. 126.—Spherical Balls.—(138) In I Kings vii.,41, we read: "the two bowls of the chapiters that were on the top of the two pillars." It is likely that during the oral tradition of the ritual the word "bowls" became altered to "balls." Editor.

According to the Greeks, Anaximander made the first spheres, geographical maps and sundials mentioned in history. He died B.C. 547, aet. 64.

Tradition informs us that when our Calendar was first formed, the Sun was in Taurus at the Vernal Equinox, which sign it would enter about 4700 B.C.

Solon was in Egypt about 580 B.C., and in the Platonic dialogues of Timaeus, Solon is represented as conversing with an Egyptian Priest of Kher, and the Priest informed Solon that it was the second time that they (the Priests) had seen the sun in its then sign (which would be Cancer). For the Sun to be a second time in any sign requires a period of 25,920 years—this period is known as the precession of the equinoxes.

Now a knowledge and understanding of the precession of the equinoxes, is not an isolated phenomenon but presupposes a

knowledge of many other facts and phenomena, and requires a lengthened period of observation for its discovery—just as a knowledge of the differential calculus presupposes a knowledge of arithmetic, etc.

Hence it seems quite a fair deduction that the Egyptian priests were acquainted with celestial and terrestial spheres, but that this knowledge was confined to their esoteric teaching.

G.

NOTES.

York Rite.—(I. 8) In Vol. II, p. 56, you state that there are only two Grand Lodges of Mark Master Masons, in England and Victoria, Australia, and in other parts of Australia the Scotch system of Capitular degrees is followed.

This is incorrect, for there are also Grand Lodges of Mark Master Masons in New South Wales and South Australia. Under the former there are 52 Lodges, and under the latter 20.

In Victoria, three Mark Lodges still meet under warrants from the Grand Lodge of Mark Master Masons of England and Wales (District Grand Lodge of M.M.Ms. of Victoria).

In Queensland, West Australia and Tasmania, the Mark Degree is conferred by Lodges working under English, Scottish or Irish Constitutions, with Charters from the Grand Mark Lodge of England, Grand Lodge of *Master* Masons of Scotland, Supreme Grand Chapter of Scotland or Grand Chapter of Ireland. I am not quite sure about the last named.

R. E. Trebilcock.